Evangelical Christendom

"Unum Corpus sumus in Christo."

March-April, 1914.

True Catholicity.

It should not be forgotten that there is a Catholicity in the Kingdom of Nature as in that of Grace. There are laws and truths in one as universal as in the other. Science joins with Revelation in teaching that "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." However, we are now only to consider Catholicity in respect of religion. The term has come to be so closely associated with that concrete aspect of religion which we call the Church that the two can hardly be discussed apart. I shall not run the risk of attempting any definition of my own. I offer you one by an English divine, whose sober judgment and sound erudition have made his great book on the Apostle's Creed a classic among all theologians. Bishop Pearson says: "I conclude that this Catholicism of the Church consisteth generally in universality as embracing all sorts of persons, as to be disseminated through all nations, as comprehending all ages, as containing all necessary and saving truths, as obliging all conditions of men to all kinds of obedience, as curing all diseases, and planting all graces in the souls of men." *

This definition makes no claim to originality. You may trace it back through Christian writers to a very early date; and you may find it almost in so many words in the Catechism of that Cyril of Alexandria with whose charity it would have been well had it been as catholic as his creed.

Objection may be made to this definition that, without the context, it leaves uncertain the sense in which the term Church is to be used, and equally what are "necessary and saving truths." And further objection might perhaps be raised that it is not that the Church "contains" the truths so much as receives and witnesses to them; nor is it the Church which cures diseases and plants graces, but the Holy Ghost, Who alone is the Lord and Giver of life, even when He employs members of the Church as His agents. But these are questions which need scarcely be debated in the organ of the World's Evangelical Alliance. We understand one another, and the terms we employ. The Church of which we speak is "the mystical body of Christ, the blessed company of all faithful people." † The necessary and saving truths in which we believe are those, and those only, revealed in "God's Word written." ‡ We, at any rate, I trust will not fall into that danger of which another of our greatest English divines has said: "For lack of diligent observing the difference between the

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* Pearson on the Creed. Art. ix.

† Order of the Administration of the Lord's Supper in the Church of England.

‡ Article xx., Church of England.

Church of God mystical and visible—then between the visible sound and the visible corrupt—the oversights are neither few nor light that have been committed."* Nor do I doubt that my Presbyterian brethren will give their hearty consent to yet another distinguished Episcopalian in the well-known words: "If any will agree to call the universality of professors by the title of the Church, they may if they will. Any word by consent may signify anything. But if by a Church we mean that Society which is really joined to Christ, which hath received the Holy Ghost, which is the heir of the promises and the good things of God, which is the body of which Christ is the head, then the invisible part of the visible Church, that is, the true servants of Christ only, are the Church."† And Anglicans can give as hearty consent to language more familiar to Scotsmen. "The invisible Church is the whole number of the elect that have been, are, or shall be gathered into one under Christ the Head."‡ This indeed is the pith and point of St. Paul's great argument in Ephesians iv. 1–6. As there is and can be but one God, there is and can be but one Christ. And as there is one Christ, so there can be only one true Church which is His body, whoever else may dare to assume its name and presume upon its rights. That Church is His elect, redeemed, justified, sanctified people, wherever and under whatsoever name they may be found. In this sense, and in this only, will we allow the dogma which some have impiously applied to visible Churches. "Extra Ecclesiam nulla salus." Wiser and nobler far our motto shall be, "Ubi Christus, ibi Ecclesia." In like manner we take our stand on Holy Scripture. If there be such a thing as a Catholic faith, it must have a foundation. We must begin somewhere. Nature cannot, and conscience will not, satisfy the honest enquirer. Nor can you and I rest on any so-called Church as an ultimate basis. The Church must produce and prove her credentials. Souls seek for certainty, and fallible man must have an infallible authority. Where shall he find it? Rather I should say, where has he found it? Where else than in the Book of God, neither mutilated by rationalism, nor distorted and overlaid by sacerdotalism, nor adulterated by any of the other perversities of poor fallen men, but God's Truth in its pure, fresh, sublime simplicity, as given, interpreted, and sealed by its own Author, the Spirit of Truth.

Holding fast to these principles, there will not be much difficulty in seeing where true Catholicity lies, and where it does not. In the first place, it does not imply a universal form of Church government. The silence of our Lord and His Apostles on this point is most significant. Had it fallen to some of our modern divines to "edit" the New Testament, what chapters, nay, what books of Ecclesiastical Polity would have appeared. Yet what are the facts? When you ask for evidence of unmistakably divine appointment, the strongest advocate of Episcopacy cannot put his finger on the point when the Bishop was evolved from the Presbyter, nor can the stoutest Presbyterian now refuse to admit the possibility of a very early, if not apostolic, origin for Episcopal order. For prelacy, which is quite another thing, I make no manner of defence. But men who stake the very existence of a Church upon a "historic Episcopate" (whatever that may mean, for there seems to be just now a large and growing diversity of meaning among its advocates), or those, on the other hand, who deny to us the lawfulness of our order, show themselves to be equally unworthy of the great name of Catholic.

There is neither novelty nor heterodoxy in this assertion. I make it in company with some of the wisest and best in the past. It was an English Archbishop* who wrote: "I find no one certain and perfect kind of government prescribed or commanded in Holy Scripture to the Church of Christ. I do deny that the Scriptures do express particularly everything that is to be done in the Church, or that it doth put down any one sort of form and kind of government of the Church to be perpetual for all times, persons, and places, without alteration."

It was one of the most profound thinkers in English literature who wrote: "I for my part do confess that in revolving the Scriptures I could never find any such thing as

* R. Hooker, "Eccles. Pol.," Bk. iii.

† Bishop Jeremy Taylor, "Disuasive from Popery."

‡ The Larger Catechism of the Westminster Assembly of Divines. A. 64.

* Archbishop Whitgift, A.D. 1574. Quoted by the Bishop of Liverpool in "Knots Untied."

one form of discipline in all Churches, and that imposed by necessity of a commandment and prescript out of the Word of God; but that God had left the like liberty to the Church government, as He had done to the civil government; to be varied according to time and place and accidents, which, nevertheless, His high and divine providence doth order and dispose. For all civil governments are restrained from God unto the general grounds of justice and manners; so that monarchies and kingdoms, senates and seignories, the popular states, and communalties, are lawful, and where they are planted ought to be maintained inviolate. So likewise in Church matters, the substance of doctrine is immutable; and so are the general rules of government; but for rites and ceremonies, and for the particular hierarchies, policies, and discipline of Churches, they are to be left at large. And, therefore, it is good we return unto the ancient bounds of unity in the Church of God, which was one faith, one baptism; and not, one hierarchy, one discipline; and that we observe the league of Christians, as it is penned by our Saviour, which is in substance of doctrine this: 'He that is not with us, is against us'; but in things indifferent, and but of circumstance, this: 'He that is not against us, is with us.'"*

Nor, therefore, does true Catholicity demand a strict uniformity of Church usage and worship. Again I thank God for the silence of the Bible. There is no Leviticus in the New Testament. Two Sacraments, and of these but the simplest outlines; the broad principles of decency and order, the great law of charity; these are the only regulations binding the Christian sanctuary. Is it conceivable, on any theory of inspiration, that the Spirit Who was to guide the disciples into all truth did not anticipate the inevitable result of the omission of all such details as formed so large a part of the former covenant, and occupy so much of the energies of the modern ritualist? He Who made man with so great a variety of tastes and feelings surely never meant that they should be forced to flow in one channel. What if He leads one to pour out his soul in words that rise unrestrained and unbidden to his lips? What if He leads another to cling to forms which have come down to him sacred in their Scriptural beauty and the hallowed memories of the past? What if even another by the same Spirit uses neither, and prefers to pray with "groanings which cannot be uttered"? What right has one to judge the other? Nay, rather it is in this very variety, so long as it is consistent with the principles of the New Testament, rather than in any external uniformity, that the spirit of the true Catholic rejoices.

A large number of excellent and well-meaning people are aiming at a hopeless, not to say a mischievous, ideal. Much of the talk about Home reunion is quite misleading. When we ask, "Union of what?" the answer will generally be, "Union of the sects, denominations, and fragments of the Visible Church." But I find no promise of this in the Bible. From the very conditions of the case I have no warrant to expect it. It argues a strange ignorance of human nature that so many do. The Catholicity of the Bible is a very different thing. When, in His last great prayer, our High Priest pleaded for His people, that they all might be one, He described that unity as having its ideal in the unity which bound Him to the Father. So far as we may dare to trace the parallel, wherein did this unity lie? Not in personality, nor in identity of operation. It was a unity of will, of heart, of purpose, of love. So in His body, the Church. As the diversities of gifts, administrations, and operations are no evidence of schism among the several members of the Church, do they become schism if these members, still abiding in the "mystical body of Christ," should group themselves into Societies, Communities, Congregations, Churches, or whatever you please to call them? If the unity of the Spirit be really a spiritual unity, schism will be rather a breaking of the "bond of peace" than mere dissidence from an external order. If we are bidden to "keep" that unity, it is surely a unity which exists somewhere. It is something we have, not merely something to come. True Catholicity overleaps those barriers upon which we and our fathers have spent so much mistaken industry. It would take us back to the Apostolic rule, which recognised only "ONE Body, and ONE Spirit, ONE Hope of our calling, ONE LORD, ONE Faith, ONE Baptism, ONE GOD and Father of all." By whatsoever you add to this, and by whatsoever you take from this, you mar the

* Lord Bacon, "On the Pacification of the Church."

Catholicity of the Gospel, and therefore the Catholicity of the very Heaven where you hope to dwell "with all saints."

But the subject has its positive side as well as its negative. True Catholicity cannot exist except on the basis of commonly received truth. Toleration does not mean indifference. If men are to have any practical unity which is not a mere sham, there must be distinctly marked lines between truth and error. Land and water must be gathered each into its own place. There is neither chaos nor confusion in God's new creation. What these lines of demarcation are I have already indicated. I cannot describe them in better words than in those of the VIth Article of the Church of England: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be an article of the Faith, or be thought requisite or necessary to salvation." More than this we have no right to ask, less than this we dare not concede to any man.

If it be permitted for my heart's prayers to grow into forecasts, I seem to see a day when all the Churches of God, sects, societies, and denominations, by whatever name they are named, holding the one Head, led by one Spirit, receiving and witnessing unto one holy Book, shall recognise in each other true members of one body, shall concede to all the widest freedom consistent with harmony, a unity larger than uniformity, a liberty of variation by which each will bring its complement to the commonwealth of all, a mutual respect and love in which the Ephraim of Nonconformity shall not envy the Judah of Establishment, and Judah shall not vex Ephraim by insinuations of uncovenanted mercies and the demand for unconditional surrender; when Christianity represented in a federation of united Churches shall show a common front to the world; when the armies of her evangelists shall sweep the realms of Satan; when the Truth, no longer tarnished by internecine strife, shall banish cruelty and impurity, the selfishness of lust and money, the bigotry of superstition, the intolerance of pride; when the only rivalry shall be in the exaltation of Christ, and the only ambition the glory of God. Will such a day ever come on this side of the Millennium? God knows. If it does, it will be one of "the days of heaven upon the earth." If it does, it will be by men learning that the Kingdom is a larger conception than even the Church; that Catholicity is not the fusion of subject Churches, but the union of free and independent communities, subject only to one Lord. If it ever does come I am persuaded that it will be along the lines on which the World's Evangelical Alliance was formed, and in which God has graciously given it already so large a blessing.

H. E. Fox.

Common Prayer.

"We beseech Thee to hear us."

THANKSGIVING

For the encouraging situation in Malta.

For the abundant testimonies to the fruitfulness of the Week of Prayer, 1914.

PRAYER AND INTERCESSION

For our King, Legislators, and all who hold authority, that their rule and government may be under the control of God the Holy Spirit.

That true religion in Ireland may be preserved from the power of evil and superstition; for all Mission work in this Sister Isle.

For Alliance and other workers in Malta, Russia, and parts of Europe where ignorance and superstition seek to destroy or restrain Evangelical Mission work.

For more true unity and co-operation in world Missionary enterprise.

Notes.

April 27th.—On Monday, April 27th, the World's Evangelical Alliance celebrates its 68th Anniversary. We express the hope that the occasion will be one on which our members and friends will feel it to be their duty and privilege to be present. The large King's Hall of the Holborn Restaurant has been reserved for the occasion, and the meeting will commence punctually at 3 p.m. It was the hope of the Council that our President, Lord Polwarth, would have been able to preside at the meeting, but his lordship's recent bereavement and the state of his health preclude his presence in London at this time. He will, however, be with us in spirit, and share our thanksgivings. In his absence Lord Kinnaird has kindly consented to preside over the meeting. Among the speakers will be the Rt. Rev. Bishop Peel of Mombasa (British East Africa), whose identification with the Kikuyu Conference and hearty attachment to the cause of Evangelical unity will call for the heartiest of welcomes. Much in the future of Evangelical Christianity in East Africa depends upon our manifesting cordial and collective approval of the action of the Bishops of Uganda and Mombasa. A hearty welcome, too, awaits the Rev. William Corkey, M.A., of Belfast, who is well known to our readers. He is the minister of Townsend Presbyterian Church, and the brave and unflinching advocate on behalf of Mrs. McCann, whose sad experiences through the operation of the "Ne Temere" decree have been the subject of large public meetings in London, and elsewhere, under the auspices of our Alliance. Mr. Corkey will no doubt have something to say concerning the religious condition of Ireland, which at the present time calls for our sympathy and earnest prayers. We regret to announce that the Rev. J. Stuart Holden, who had also promised to speak, has been medically advised to take a prolonged rest, and on this account, while expressing his extreme regret, he has asked to be released from his engagement. We express an earnest hope that our friend and brother will be speedily restored to full health and strength to continue his earnest ministry at St. Paul's Church, Portman Square, and to his wider congregation. A brief *résumé* of the Annual Report will be presented by our honoured clerical Hon. Secretary, Prebendary Webb-Peploe; and if time permits, the General Secretary will speak on his recent visits to Malta and Italy. Again we express the hope of the Council that there will be a very large attendance.

In accordance with the rules governing the Alliance as an Incorporated Body, the Ordinary General Meeting of members only (corresponding to the Annual Business Meeting of the Alliance before it was incorporated) will be held at the registered offices, No. 19, Russell Square, London, W.C., at 11.30 a.m., on April 27th, 1914, to receive and consider the Accounts and Balance Sheet and Reports of the Executive Council and the Auditors; to elect the Honorary Officers and the General and Executive Councils; to appoint the Auditors and fix their remuneration, and to transact any other ordinary business of the Association.

A Day of Special United Prayer.—In view of prevailing perplexities and anxieties which are at the present time emphasised features in our national life, the Council are arranging for the observance of Tuesday, April 21st, as a Day of United Prayer and Intercession. Dark clouds are gathering over our beloved land. Statesmen and leaders in Church life express their feelings concerning the gravity of the situation. A crisis has been reached which threatens a national calamity unless the overruling hand of God is seen guiding to a peaceful settlement of political differences. Other symptoms of national unrest also give rise to grave concern and call for united prayer and intercession. We talk much of prayer; let us on the appointed day (April 21st) individually seek to employ the holy and profitable exercise of prayer, and not only in private, but in public, call upon the God of Nations. We hope the meeting at the Church House, Westminster, will be largely attended. Strangely enough, almost every country in Europe appears at the present time to share with each other its own

special difficulties and problems. What does it all mean? What should be the attitude of earnest Christians in the face of it? Opinions may differ, but we believe that Christians both at home and abroad will be prepared, at this time, in view of prevailing distress, to unite with one voice in the petition, "in all time of our tribulation . . . and in the day of judgment: Good Lord deliver us."

Party Bitterness and Strife.—A letter is to hand from a valued correspondent who writes to draw attention to the bitterness of the party spirit which appears to rule to-day in our legislative chambers and in public affairs. He urges that the subject calls for Christian remonstrance and rebuke, and asks whether it is not possible to impress upon legislators, politicians, and the public generally their duty as representatives of a Christian nation to speak and act as far as possible, and even under provocation, as Christians should, with restraint, exhibiting the wisdom which is "gentle unto all men, patient and meek." We pass the thought on. All can learn a lesson from it. The desire which our correspondent expresses that some practical steps may be taken to draw more public attention to his suggestion is receiving consideration.

The Case of Colonel Labrador.—We present to our readers a portrait of the brave Colonel Labrador whose case has for long occupied the attention of the Council of the World's Evangelical Alliance, and whose pardon was fully reported on in the Jan.-Feb. issue of EVANGELICAL CHRISTENDOM. We are given to understand that Colonel Labrador is very thankful to those who have helped him by prayer and practical effort during his time of trial. As one who looks to God for help in any and every circumstance Colonel Labrador has been privileged during the recent prosecution to receive many tokens of God's goodness and guidance. Even the attitude of his family, who are fervent Catholics, has been overruled so as to contribute sympathy and support rather than opposition. They have borne everything with resignation in spite of much suffering, being more concerned about the imprisonment of Colonel Labrador than all things, including financial

COLONEL LABRADOR.

losses. This is a remarkable fact, as it evidences the case of Roman Catholics suffering with resignation the consequences of the testimony of a Protestant and Evangelical Christian. God can and will use the prosecution of Colonel Labrador to His glory and for the lasting good of religious liberty in Spain. As we have said before, Colonel Labrador has by his brave stand made history in Spain. Above all, he has glorified God, although through much trial and persecution.

Persecution in the New Hebrides.—For some time past we have been receiving letters drawing attention to the maladministration and injustice to natives in the New Hebrides Islands. These letters have received careful consideration, together with all the facts which surround the unfortunate position of missionary work and workers in the New Hebrides Islands. As a result of enquiries and representations we are glad to be able to state that certain natives, to

whose cases the particular attention of the Alliance has been drawn, have been released. The general subject of the maladministration in the New Hebrides, under the present Condominium rule, is the subject of a Memorial addressed to Sir Edward Grey by the Committee of the Anti-Slavery and Aborigines' Protection Society in collaboration with Missionary Bodies, including the World's Evangelical Alliance. Except to state that this Memorial is receiving attention it is not desirable at present to add further comment.

Kikuyu.—We draw special attention to the article which appears in this issue of EVANGELICAL CHRISTENDOM entitled "The Aftermath of Kikuyu." It must not be thought that the excellent spirit of charity and co-operation manifested at the Kikuyu Conference, or the proposals then put forward, are being regarded by the Alliance in the light of mere history. Steps have been, and are being, taken to seek by every possible means to follow up the Kikuyu resolutions, and to impress upon the home Churches and Christians generally the need of assimilating their spirit and message. The Kikuyu resolution adopted by the Council of the World's Evangelical Alliance, inserted in our last issue, has been forwarded to the committees of various Missionary Bodies, and we are thankful to report that the Council have already received many expressions of approval and support. The question of why it is important to conserve the spirit of Kikuyu may be answered in various ways, but in none more practical than in the words of the Rev. Norman Maclean, well known as the writer of a valuable book, "Africa in Transformation," and Commissary for the Church of Scotland to the Kikuyu Conference. Preaching in the Scottish National Church, Covent Garden, London, recently, Mr. Maclean said: "That in Central Africa Mohammedanism was united with a great passion behind it; Christianity was divided, riven, and torn." He added: "Supposing a Christian went from Livingstonia to the other side of Lake Nyassa, and wished to take the Holy Communion at the Universities Mission, they said to him, 'You cannot, you are not confirmed.' The natives knew that amongst themselves when a man was refused Communion he was a black sheep, and they said to themselves, 'He is dishonest, untrue; we must avoid him.' He was ostracised because he was debarred from the Holy Communion. The Mohammedan would come along and secure that man as a convert to Mohammedanism." "Mohammedanism," Mr. Maclean added, "was spreading over the whole of Africa, steadily and persistently, and Christianity was hopelessly divided. Unless Christianity would repent and reunite, Africa would be handed over to the Mohammedans." Is there no lesson in this for the home Churches? It is the duty and privilege of the World's Evangelical Alliance bravely to stand by the Kikuyu message and to seek in every possible way to impress it upon home Christianity. Can it be said of the Churches in Great Britain at the present time that they are "united with a great passion behind them"? On the other hand, has it not to be affirmed that the forces of Romanism, Ritualism, and Rationalism present a united front which threaten at home, as does Mohammedanism in Africa, the progress and very existence of Evangelicalism?

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64 Pages.—The present issue of EVANGELICAL CHRISTENDOM contains 64 pages! This, we believe, is a record. But our readers will see the wisdom and necessity of increasing the number of pages in order to present the largest possible number of home and foreign reports concerning the observance of the Universal Week of Prayer, 1914. May we make special request that instead of being cast on one side after perusal, this issue may be either given or sent by post to some friend or acquaintance likely to join or support the World's Evangelical Alliance. This will be greatly appreciated, and be a real service to the cause of the Alliance. Those not at present members of the Alliance are earnestly asked to become such, and to send their names to the General Secretary (19, Russell Square, London, W.C.).

The Aftermath of Kikuyu.

It is now certain that we are about, as Christians, to grapple earnestly with the problem of co-operation and unity in the mission field. The Bishop of Zanzibar has brought men to consider principles, and has let in light on a fundamental cleavage of conviction that has been the source of much unreality in the past. Honied phrases that mean nothing are an evil. Some time ago the writer and some friends met in conference two Roman Catholic priests with whom an important doctrinal subject was discussed. The priests would not join with Protestants in audible prayer. They, however, were willing to stand and pray silently side by side with us. It was pitiable to think that we could not repeat orally the Lord's Prayer—the memory of the chill of surprise remains after more than a year. We fear that the motives which led the Roman priests to take this attitude are at work among those who ought to know better, and when we find the Bishop of Zanzibar boldly asserting in a published sermon the doctrine of the sinlessness of the Blessed Virgin and her Immaculate Conception, we see how far some Anglicans have departed from Gospel Truth. Dr. Weston said: "The desire to emphasise the complete, the supernatural purity of the mother who conceived Him has led to our universal confession of her sinlessness, and to a very widely prevalent acceptance of her own immaculate conception." How can the man who holds this accept as true her rejoicing in God her Saviour?

The Bishop of Zanzibar has published "Proposals for a Central Missionary Council of East Africa." We agree with him that on such a Council "No Missionary Society or Church shall be represented on the Council that does not proclaim the Godhead of our Lord Jesus Christ, His supreme authority as the final revelation of God to man, and His mediatorial presentation of man to God; or does not administer baptism by immersion in, or affusion with, water, with the form of the words that the custom of the Universal Church requires." We miss with sadness any reference to the supreme authority of Holy Scripture, and do not think his note excuses the omission. From a passage in his sermon on the sinlessness of the Virgin Mary, we see that he places ecclesiastical tradition at least on a level with Scripture. The limitations of his scheme show how impossible his conditions for union are: "The Council shall not allow members to raise questions affecting the Christian ministry and sacraments, nor interfere with represented Churches in their views of the same."

"The Council shall take no share in any policy by which Communicants of any one represented Church shall receive Holy Communion in another Church."

"The Council shall take no share in any policy by which preachers of any one Church shall preach in the public services of any other Church."

"The Council shall not countenance any college or the training in common of ministers for Episcopal and non-Episcopal Churches."

He abandons his unchristian denial of the title of Church to non-Episcopal Churches, and explains the hardness of his conditions by emphasising the dogmatic position he holds on Episcopacy. He will have no definite boundaries established. They exist now through the inability of the Churches to do more than they have in hand in their own district. "No Church retreats from its view of its own superior excellence as a revelation from God, or

binds itself to observe such boundaries to the end of time."

He provides a service for the Council to ratify a desire for common prayer, but he feels "that it would be more fitting and more honest before our Lord to use it outside Church buildings." He calls upon those who use the service to make "an Act of Communion" beginning with the words, "O Lord Jesus Christ, Bread of Life and King of Love: for our sins and sake I may not now receive Thee sacramentally." How can those who rejoiced to gather round the Lord's Table in Kikuyu say this? Are they to make themselves responsible for sins they do not feel they have committed? No conscious sin had kept them apart in Kikuyu, and by using these words they would confess that it was a sin to do what they had done, or it would be a sin to refuse to join round the Lord's Table in receiving by faith the Elements our Lord distributed to His disciples, and which they afterwards distributed in obedience to His command. The difference between the service of the Bishop of Zanzibar to be held outside "Church buildings" and that of the Kikuyu Conference to be held in Church, is the difference between an act of those who hold conflicting creeds and a service of Christian brethren rejoicing in their unity in the risen Lord.

In Japan a strong Federation movement is at work, and a number of Anglican priests will not join, for by so doing they would "recognise non-Episcopal bodies," and substitute "the officers of the Federation for the divinely appointed ministry as the bond of union." They would rank their Church "as being of the same status or class as the modern Protestant bodies." "In other words, we should be admitting their claim to exist apart from the Apostolic ministry, an admission which we cannot make if we are to press the necessity of that ministry as of Divine Authority and as essential to permanent unity." "We 'guard the deposit' for their sake as well as for our own. We should be indeed false to the highest charity were we to admit even by implication that one ministry is as good as another."

We now know where we are. A certain theory of the ministry without warrant in the New Testament, and unknown to the primitive Church, is to keep apart men who love the Lord Jesus Christ, are loyal to His teaching, and give their life to His service. It is essentially the Roman Catholic doctrine of exclusiveness. We see clearly why men of this school of thought fight against and oppose bitterly mission work in Roman Catholic lands, where the so-called "succession" is preserved in the midst of false teaching and gross sin. There is an obligation upon such men to refrain "to the end of time" from intrusion in these lands. There is every obligation in them when the right time arrives to intrude their "deposit" upon the districts of Evangelical Missions. Christian unity is clearly capable of two meanings—absorption by an ecclesiastical system of the Roman type, or brotherly federation on the lines of the New Testament in which truth and love, service and co-operation reign. We know where we are. We can stand with Rome and her man-made dogmas, or with Christ and His revealed Truth. As long as the New Testament remains an open book, and the Spirit of the Master asserts itself, we have no doubt that those who are true to Him will refuse to call heretics, even by implication, those who do not possess an organisation for which there is no clear revelation of God. This organisation has been highly valued and will be highly esteemed by those who possess it and remain true to their Saviour. They consider it of value for the well-being of the Church. They never dream of imposing it of necessity in a false historical sense on men who are as orthodox and catholic Christians as they know themselves to be. Union with Christ—not acceptance of a uniform ecclesiastical framework—makes a Christian. Only on this basis can we see the path to unity.

Japan and some of its Problems, Religious and Social.*

By the Rev. Prebendary H. E. Fox, M.A.

ANY attempt to construct a theory of racial evolution from apparent resemblances between the inhabitants of the British and Japanese Islands, arising from similar conditions, would at once be defeated by the evidences of larger and more numerous contrasts. Each nation represents a mixture of several races, each is protected by sea-girdling barriers, each has long had a high civilisation, each has maintained a strong patriotic spirit, and for many generations no hostile force has been allowed to set foot on the shores of either. But in religion and in art, and, till quite lately, in intellectual and scientific development, Great Britain and Japan lie far apart. Englishmen, though they have been leaders in world enterprise and the discovery of new lands, are by nature cautious and not easily moved. The Japanese is emotional, and recently has shown himself quick to learn, and ready to absorb and assimilate everything that is new. Yet while Britain was sending her navies into every sea, and her travellers and traders into every land, and planting her flag in all parts of the world, Japan had shut herself up, and held no intercourse, except in some rare instances, with any other people, and only since the great reaction in the present generation has she extended her possessions to Formosa, Corea, and Saghalien. A feudal system, not unlike that which held rule in Western Europe in the middle ages came to an end in Japan within the memory of old men still living. And, though she can build her own Dreadnoughts and has shown a military genius which startled the world, her representative government is still in its elementary stages. We are all familiar with the term "Bushido," or the spirit of Japan, more literally, the way of the Bushi or knight. But as it is a key to many of the problems, social and religious, which modern Japan presents, a brief reference to its origin and development may be useful. It has grown out of an earlier genius. About the seventh century of the Christian era, a warrior clan, inhabiting the central portion of the main island, named Yamato, gained supremacy over its neighbour tribes, driving some to the north, and welding the rest into one kingdom under the rule of its own chief.

Dr. Griffis, referring to this, says: "The spirit and prowess of these early conquerors have left an indelible impress upon the language and the mind of the nation in the phrase YAMATO DAMASHII—the spirit of (Divine and Unconquerable) Japan .... The Yamato men gradually advanced to conquest under the impulse, as they believed, of a divine command. .... They claimed that their ancestors were from Heaven, that the Sun was their kinswoman, and that their chief, or Mikado, was viceregent of the heavenly gods, but that those whom they conquered were earth-born or sprung from the terrestrial divinities."*

In successive generations this elementary spirit of race superiority crystallised into the narrower features of a feudal system, and the original religion which had been more or less animistic, or a worship of the wonderful in nature, added to it by degrees new worship in the reverence shown to the departed spirits of tribal chiefs, and this afterwards grew into an actual worship of their Lord, the Mikado, the living representative of his deified ancestors. This religion, if it can be so called, as recognising some link between the higher and lower world, has had little influence in the direction of morals. It has no ethical code and supplies no motive for the control of natural instincts. Naturally, any sense of a divine righteousness, and the need of salvation, is wholly absent from the purely Shinto mind. The loyalty and patriotism which have from early times been so manifest among the Japanese probably had their root, as the virtues of most non-Christian people have, in self-interest, corporate and individual.

Buddhism in its original form as taught by Sakyamuni has still less claim than Shintoism to be counted as a religion. Monier Williams denies that it is such, and describes it as "a mere system of morality and philosophy founded on a pessimistic view of life."† But its later developments, known as Mahayana or Higher Buddhism, found in China and afterwards in Japan, give evidence of the

* Paper read at a meeting of Members and Associates of the Victoria Institute, January 19th, 1914.

* "Religions of Japan," p. 44.
† "Buddhism," p 539.

invariable refusal of the religious instinct of mankind to be satisfied with negations, powerless precepts, and the absence of a concrete object of worship. The abstract Buddha is everywhere present, but has countless manifestations; one or many, sometimes a triad, are given the highest place in their pantheon. Images of these abound, from the gigantic figure at Kamakura to a tiny charm on a necklace. A spacious hall in a temple at Kyoto is filled with them. A central figure of superhuman proportions, seated in the well-known attitude, which irresistibly suggests the contrast with Him who "went about doing good," has on either hand 1,500 life-sized standing figures gilded, and each in some slight particular differing from the others. The popular Buddha is Amida, who is regarded as a real person, both Creator and Preserver, the Lord of Life and the all Merciful Father. He is said to have lived a perfect life on earth, and when by labour and suffering he had acquired sufficient merit, he departed to the Western Paradise, where he will receive the faithful, till by futher progress they reach the ultimate Nirvana. Connected with him are two other principal Buddhas, Kwannon, the goddess of mercy, and Seishi, the god of might.

Though the conclusions which Dr. Richards draws from such facts in his recent book, which he calls "The New Testament of Higher Buddhism," are exaggerated and misleading, it is quite possible to find what seem to be traces of some Christian influence which had been carried, perhaps by Nestorians, to China in the fourth or fifth century after Christ. But it must have been a teaching either grievously defective on the part of those who gave it or as seriously mutilated by those who received it. Its doctrine is that of a tritheism, not of the Trinity. It has nothing to say of sin and its remedy, of atonement and reconciliation, still less of the work of the Divine Spirit as given in the Christian Scriptures. Buddhism has been quite ready to accommodate itself to Shintoism, and instead of opposing the earlier religion of the country, succeeded in persuading the people to believe that the two were the same under different names and forms.

It is common to hear an educated man say that he is just as much a Buddhist as a Shintoist, and can accept a good deal of Christianity as well. Conciliatory, however, as Buddhism shows itself to-day, it cannot repress the bitterness which prevails between the sects within it, and it certainly incited the rulers of Japan to the persecutions and terrible atrocities inflicted for many years on the first Christian missionaries and their converts.

But all these things belong to the past. No other nation has passed through so great transitions in so short a time as those which living men have seen in Japan. The Mikado is no longer a mystery. Daimios and Samurai exist only in pictures and poetry. The last of the Shoguns died in obscurity a few weeks ago. In the lobby of the Y.M.C.A. house in Kyoto, the old capital of Japan, I saw hanging one of the old notice boards bearing the proclamation against Christianity, and offering high rewards for the capture of Christian priests and people, and side by side with it a frame containing an autograph letter from the late Emperor, in which he heartily thanked the Association for the services its members had rendered to the sick and wounded during the war, and enclosed a contribution of £1,000 to its funds.

Changes of a less satisfactory character are increasing. The simple habit of life which has so long characterised Japan is giving place among the wealthier classes to the luxury which has been imported from other lands. The educational system, which has been highly developed by the Government, is entirely secular.

The moral precepts inculcated in Imperial Rescripts are excellent, but are based on no religious principles.

The portrait of the Emperor, to which in every school at stated times the pupils are instructed to pay a reverence amounting almost to worship, is a surviving reminder of the old Yamato Damashii, or the later Bushido. And yet, notwithstanding the materialism and rationalism spreading rapidly under European and American influence, it must be admitted that the Japanese, as a whole, are still a religious people. The nature of their piety is not, perhaps, as intensive as that which we expect in ours, but it is certainly genuine. During the last few days of the late Emperor's life I was staying at Nikko, a sacred centre, where many ancient shrines, both Shinto and Buddhist, side by side recall a brilliant past. It was a touching sight to see the people of all degrees, and also classes of children led by their teachers, coming thither all day long, singly and in groups, to offer their prayers to the unknown spirits on behalf of the dying Mikado. From the roofs of some of the temples there hung long strips of white cotton, inscribed with prayers, so that each passer-by might pause for a moment and make the petitions his own.

Underneath their light-hearted manner, it cannot be doubted that still in the heart of many a Japanese there is a yearning for something higher and better than he can find on earth. The patch of paper on which he has written his name and sticks upon the wayside image, or the little grove beside some country temple with hundreds of tiny paper flags

covering the ground, on each of which has been written a name, perhaps of some loved one lost, all speak of souls groping in the dark after some unknown good, and are a silent challenge to Christians who can tell those who put them there what they so need to know. The problems which face the Japanese and their friends are very complex, but one or two facts stand out which from the Christian point of view are absolutely certain. (1) It is not a new Gospel, a message accommodated to the prejudices of the non-Christian mind, but it is the same message that once conquered pagan Britain which alone will save Japan. There are, however, grave dangers arising from the defective way in which the Christian message is often given and taken. A Christ who is little more than another Buddha, a Christ without the cross or the resurrection, without the promise of eternal life, will never enter deeply into any human heart. A Bible dissected by however skilful a critic will never become food for hungry souls. A missionary of many years' wide experience writes that he has "never seen or heard of any individual, or any body of Christians, brought nearer to Christ, and made more earnest or intelligent workers in His kingdom, through the influence of modern criticism. On the contrary, it is the consensus of opinion among the most earnest workers that, wherever it comes, it brings blight and paralysis into the Churches. The present condition of weakness and lack of evangelistic zeal and devotion can unquestionably be traced in some large degree to its desolating influences."*

(2) It is also certain that the Christianising of Japan must depend increasingly on her own sons and daughters, and therefore that the efforts of the missionary should be more and more directed to lead up to this object. That there are weak points in the Japanese character none are more willing to admit than the most thoughtful among them. But that many of them possess high qualities of leadership and loyalty, and that they can appeal to the hearts of their own people in a way that no foreigner can, is beyond question. Nothing can develop these qualities so much as the opportunity of responsibility.

For her social problems Japan needs similar methods. If the moral condition of her towns is to be purified, if the standard of her literature is to be raised, if the honour of her business men is to become above suspicion, reforms must be induced by the Christian people of Japan. Non-Christianity can never rise, or raise men, above its own level. Though democratic tendencies have developed in Japan far less than in America or Europe, there are many signs of movement in that direction, and there is therefore the greater need of witnesses to that righteouness, God-given only, which can exalt a nation; and that witness must be given by the consistent lives and the constant teaching of her own people.

English Christians have still a duty to fulfil towards a nation allied to their own by political ties, and they can best discharge it by earnestly endeavouring to encourage and strengthen those with whom they are already in Christian fellowship, to bring their islands which they proudly call the Land of the Rising Sun, together with their increasing possessions in Formosa and on the main land, into the full light and liberty of the Gospel of Christ.

* "Missionary Joys in Japan," by Paget Wilkes, p. 318.

The Set of the Sail.

I stood on the shore beside the sea;
The wind from the West blew fresh and free,
While past the rocks at the harbour's mouth
The ships went North and the ships went South,
And some sailed out on an unknown quest,
And some sailed in to the harbour's rest;
Yet ever the wind blew out of the West.

I said to one who had sailed the sea
That this was a marvel unto me;
For how can the ships go safely forth,
Some to the South and some to the North,
Far out to sea on their golden quest,
Or into the harbour's calm and rest,
And ever the wind blow out of the West?

The sailor smiled as he answered me,
"Go where you will when you're on the sea,
Though head winds baffle and flaws delay,
You can keep the course by night and day,
Drive with the breeze or against the gale;
It will not matter what winds prevail,
For all depends on the set of the sail."

Voyager soul on the sea of life,
O'er waves of sorrow and sin and strife,
When fogs bewilder and foes betray,
Steer straight on your course from day to day;
Though unseen currents run deep and swift,
Where rocks are hidden and sandbars shift,
All helpless and aimless, you need not drift.

O, set your sail to the heavenly gale,
And then, no matter what winds prevail,
No reef shall wreck you, no calm delay;
No mist shall hinder, no storm shall stay;
Though far you wander and long you roam,
Through salt sea-spray and o'er white sea-foam,
No wind that can blow but shall speed you home.

ANNIE JOHNSON FLINT.
(in the "Evangelical Christian" of Toronto).

A Traveller's Impressions and Experiences in Malta and Italy.

By Henry Martyn Gooch.

IN no previous deputation visit have the principles of the World's Evangelical Alliance and its privileges of membership been more realised and enjoyed than during my recent visit to Malta and Italy. It involved but three brief weeks, some eleven days (and some nights) being occupied with travelling by sea and land. But throughout one has felt that it is good to be part of an organisation which places Christ before Christendom, and seeks to apply, not only through its national organisations, but in international relationships, the New Testament ideal of the Church of Christ—"the whole family in heaven and earth."

In pursuing this ideal, whether at home or in the course of travel, members of the Alliance find common ground for constituting acquaintance leading to friendship, and friendship ripening into fellowship and co-operation. And this, surely, realises the example which Christ Himself set, the ideal for which He prayed in the prayer uttered at the culmination of His earthly ministry, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us."

My travels through France, Malta, and Italy afforded opportunities for the exercise and enjoyment of this governing principle and ideal. To worship in the British Embassy Church in Paris on one Sunday, to be a member of the congregation at the Scotch Church at Malta on the next, and on a subsequent Sunday to be privileged to join in singing in Italian the well-known hymn, "I need Thee every hour," at the new Waldensian Church in Rome, not only enabled one to exercise and enjoy Evangelical Alliance, but impressed the fact that it matters not in which direction, whether ecclesiastically or geographically, Christ is preached, there is the witness of the Spirit to the one family in Him. Can we wonder that Christian reunion makes slow progress, and co-operation assumes hesitancy, while Churches and Christians remain content with the parochial idea, and fail to realise that "while one saith, I am of Paul; and another, I am of Apollos," they are carnal and walk as men? Do we not all need to cultivate and practise more the Evangelical Alliance, which looks "not every man on his own things, but every man also on the things of others"?

Photo by *H. M. Gooch*

THE GRAND HARBOUR AND LANDING-PLACE, VALETTA, MALTA.

Photo by *H. M. Gough*

STRADA REALE—the main street of Valetta, Malta.
On the right are seen the pillars of the Theatre Royal, the scene of the Rev. John McNeill's historic mission.

Malta is reached by two main routes. By the long sea route from Marseilles (the quickest route London to Malta), the R.M.S. "Carthage" of the Compagnie Générale Transatlantique performs the journey in seventy hours, nearly twenty-four hours being occupied in a pleasant stay at Tunis. The "overland" route, via Naples and Syracuse (Sicily) is not recommended, especially at the present time when regular communication between Syracuse and Malta (a sea journey of eight hours, or more, according to vessel) is interrupted. Travelling via Marseilles one has experience of the Gulf of Lyons, usually unkind to travellers, and exceptionally so during the week in which it fell to my lot to travel. But we all took it in good part, although some realised the truth in the saying that there is nothing like a sea trip for bringing out all the good there is in a man! Some interesting people were on board, mainly French, but a sprinkling of English, and I hope among acquaintances, at least in one case, I was able to serve the cause of Missions, more especially that excellent alliance enterprise the Laymen's Missionary Movement, which seeks to pervade the Churches in general and business men in particular with missionary ambition to win the world for our Lord Jesus Christ.

Tunis is a remarkable testimony to the enterprise of the French, who have controlled its fortunes since 1881. It was my first visit. I expected to find a distinctly Arab city, but although the original city has to a great extent been preserved (its labyrinthine streets and bazaars presenting a novel and attractive appearance), I found a modern and rapidly growing city, girdled with tramways, and reflecting great credit upon France. Law and order have been introduced and established; excellent streets and roads (clearly named), and railways, facilitate travel. Hotels, at which the most fastidious might prolong their stay, have been erected, and I recall my surprise as I strolled late in the evening up the Rue St. Jules Ferry to find a brilliantly lighted building in which three or four linotype machines were casting the type for the following day's newspaper. Such is North Africa of to-day. The "Carthage" was not to sail until 4 p.m. on the following day, and, after sleeping the sleep of the just (and untossed, as we were for a time, anyway, in still waters), I started off the next morning to discover the headquarters of the North African Mission, an experience not altogether devoid of excitement and humour, but ending successfully. The quiet, long-continued, and plodding work of the N.A.M. calls for our prayers and sympathies. The ground is hard; results, except to the eye of faith, discouraging. All honour to the self-sacrificing missionaries who seek to penetrate this stronghold of Islam, which resists like adamant the heralds of the Cross.

It was blowing a hurricane when the "Carthage" cast off from the quay at Tunis. By the time we had negotiated the new canal (which is over seven miles in length) and had re-entered the Bay of Tunis, it was evident that the worst weather of the voyage was in front of us, and at the dinner table that evening three solitary individuals bravely sat

down, of whom I was one! It was a night to be remembered, and I think all felt glad and thankful when about ten o'clock the next morning the "Carthage," having steamed the 200 miles which separates Malta from the Dark Continent, dropped anchor in the Grand Harbour at Valetta.

At first sight, Malta (and the sister island of Gozo) seems almost destitute of vegetation, the fields and gardens being enclosed by lofty walls, while the violent winds which constantly sweep the islands prevent the growth of trees; but on entering the Grand Harbour the visitor is immediately impressed with the fact that Malta is cultivated, and contains a large population (the latest estimate is, I believe, 206,218, the most densely peopled region in the Mediterranean), a good proportion of which seem to have come out in boats (the peculiar Malta *dghaise*) to meet the ship!

Baedeker's Guide to Malta states that "the Maltese are attached to the Church of Rome, and nowhere in so small a community are the churches so numerous and gorgeous. About one-third of the island is said to belong to the clergy." This description is accurate; but, unfortunately, few of those who consult the popular "Baedeker" are aware of its significance. Members of the World's Evangelical Alliance, and a wide circle of interested people beyond, however, are aware of the true significance of the "attachment" of the Maltese to the Church of Rome.

Let a Maltese speak for himself. He writes:—"Hundreds of Maltese know the doctrine preached and taught by Jesus Christ and His Apostles, but they are forced to go to Romish churches, for if they did not do so they would be sure to starve, together with their families. They complain of the British Government, which suffer so many men to be the slaves of the clergy. They conclude by saying that they cannot publicly profess the Evangelical doctrine till England grants the Maltese that religious liberty which no authority whatever may withhold from them.

"When it becomes known that a Maltese has changed his religion, the priests at first send for him and try to convince him of his errors. If they see that he is stubborn, especially if he defends with success his new faith, they have recourse to caresses, and sometimes to promises too. If they see that their craftiness is powerless to persuade him to go back to the Romish Church, they break out into all kinds of outrageous expressions and threats, and are apt to incite the people to do away with him.

"Fearing lest the Maltese should desert en masse the Roman Catholic Church, the priests, whose power in this stronghold of Rome is unlimited, wishing to fanaticise the people, so as to keep them within the 'Church,' are continually making religious processions, pilgrimages, and such like. They preach from the pulpits of their churches abusing the Protestants and that great man who gave the first blow to a Church built on superstitions, I mean Martin Luther, saying all sorts of bad things against him and his followers, ending always their strange sermons by telling the people that he is in hell, and by advising them not to read the bad books full of lies and heresies which the abominable followers of Luther (the Protestants) are disseminating among us.

Photo by H. M. Gauci

SIGNOR MAGGI,
Colporteur of the World's Evangelical Alliance in Malta.

"The Maltese who are animated by the spirit of Protestantism are hundreds, but those who are true converts are few at present, as many true believers after their conversion were compelled to emigrate because of persecutions. Of these converts, few frequent the Protestant churches; some abstain from going to church because they do not know English well, others because they know that if it should be known that they go to Protestant churches they would lose their employment, and so be obliged either to emigrate or to die of hunger."

Photo by *H. M. Gueck*

EXTERIOR OF THE NEW WALDENSIAN CHURCH, PIAZZA CAVOUR, ROME.

For some fifteen years the World's Evangelical Alliance has given attention to the subject of religious liberty in Malta, and has bravely faced the stone wall of hatred and opposition by the Roman Catholic Church on the island to any and every attempt to evangelise among the Maltese. It was the Alliance which promptly came to the aid of the Rev. John McNeil in the incident connected with the use of the Theatre Royal for mission purposes, subsequently securing from King Edward VII. the historic royal instructions concerning religious liberty which made an impression, and stand to-day in support of the principle of civil and religious freedom which is the birthright of every British subject, whether he be of Maltese or other extraction.

The persistent efforts of the Alliance to secure legislation by the Imperial Government in regard to the marriage law in Malta has given wide publicity to the fact that since Malta came under the British Crown there has never been any clear or definite declaration or legislation by the Imperial Government to constitute the validity of civil marriage in Malta. As a result of this disability, difficulties and scandals have arisen, especially in the case of mixed marriages where one party has been a Roman Catholic and the other a Protestant. At present Canon law is the only marriage law recognised in Malta. Much still remains to be done to persuade the Imperial Government, with whom the necessary legislation rests, that in this matter there should be one law for the British Empire, not excluding Malta.

That this and other reforms are the desire of the Maltese themselves, many of whom are animated by the spirit of Protestantism, and some of whom are reading for themselves portions of the Word of God, is evident. I was handed during my visit to Malta a memorial signed by numerous families, and containing touching references to the freedom of conscience and liberty of worship enjoyed by other British Christians, but at present denied, except under bitter persecution and often loss of employment, to Maltese Evangelicals.

It seems strange that in an island containing more than 200,000 native souls over whom the British flag flies and the British Government holds sway, there should be a state of religious persecution which might rival the earlier religious history of Russia, Spain, or Italy, and from which in the twentieth century there should come across the waters to England a cry for help and relief unheeded by those whose duty it is to make and enforce British laws and liberties in keeping with the Protestant constitution of our Empire. Yet it is so. An extract from the memorial to which

I have referred will help towards a better understanding of the situation. It is of entirely Maltese origin :—

"If we are British subjects, we should enjoy the same freedom of conscience as our fellow-subjects, the English, whom we cannot help envying, seeing that they can worship God, and sing beautiful hymns in their language in His praise and honour. We are forced to kneel down before statues and images of Saints, and sing hymns in their honour in a dead language which we do not understand. We endeavour to keep aloof from idolatry, and those who have changed the majesty of the true God into the likeness of men and beasts drag us to the altars where incense to idols is incessantly burned and offered; and if we refuse to do as bidden, we are looked upon as abominable heretics, excommunicated, and obliged either to starve or to quit the island, as many have done."

Facts prove the conditions to which attention is thus drawn, and my investigations on the island bear out the tragedy of this spontaneous appeal from Maltese Evangelicals.

But while the intolerance of the Roman Catholic Church in Malta is directed against Evangelicalism, the power of God in answer to prayer is proving stronger than the forces of evil and superstition, and the situation, though difficult, presents features of encouragement. Two years ago, in 1912, when I paid my first visit to the island, the difficulties in accomplishing Evangelical work amongst the Maltese seemed greater than possibilities, but earnest and continued prayer to God, coupled with faith and wise action, have led to practical issues, and during the two years which have intervened, the World's Evangelical Alliance has been privileged, through its own colporteur (see portrait), to distribute some thousands of portions of the Word of God in Maltese, and in other ways to encourage the work of Evangelisation on the island.

There is hope, too, that a shepherd will be provided for the little native Maltese community in the person of Signor Falzon, a Maltese and ex-priest, who two years ago expressed his desire to embrace Evangelicalism, receiving every encouragement from the Council of the World's Evangelical Alliance, and their subsequent promise of support during a two years' course of training in the Waldensian Teacher Evangelists' School at Florence, which he is shortly completing.

Other projects for substantiating this hopeful situation are receiving consideration by the Council of the World's Evangelical Alliance, and it is even possible that the way may be opened up for the establishment of Evangelical Alliance premises in Malta, from which, through Maltese agency, the Gospel may be sounded out, and in which suitable and remunerative employment might be offered to those who, on account of their simple faith in Christ and His Word, have had to suffer the loss of employment. Some such enterprise seems called for.

Exigencies of space (my "Impressions" are already of greater length than I intended when commencing to write them) call for the postponement of my subsequent experiences in Italy and on the journey

Photo by *H. M. Gooch*

INTERIOR OF THE NEW WALDENSIAN CHURCH, ROME.

thither until the next issue of EVANGELICAL CHRISTENDOM. In the meantime, let me hand on the earnest call from fellow-Christians in Malta for earnest and continued prayer for Malta and the Maltese; also that the Council of the World's Evangelical Alliance in considering plans and projects for substantiating the present movement may receive generous financial support. The present Evangelical revival in Malta calls for our warmest sympathy and encouragement. The eyes of Maltese Evangelicals are towards England, their hearts are up unto God. "The right hand of the Lord doeth valiantly."

(To be continued.)

The Hope of Unity.

THE question of Christian unity has been occupying much attention recently. The Edinburgh Conference, with its Commission on Co-operation and the promotion of unity; the Kikuyu Conference in Africa, with the hopes and anxieties which have followed it both in Africa and England; the proposal of the Protestant Episcopal Church in the United States that a World Conference on Faith and Order should be held—a deputation from America is visiting the Free Churches and the Church of Scotland in this connection at the present time—all these have conspired to keep our attention on this subject. What can we do to promote the spirit of unity?

We turn to the New Testament and read again its message on the subject: "That they all may be one; as Thou Father, art in Me, and I in Thee, that they may also be one in Us: that the world may believe that Thou hast sent Me." "There is one body, and one spirit . . . . one Lord, one faith, one baptism, one God and Father of all." "Ye are all one in Christ Jesus." As one in Him we are "to keep the unity of the Spirit," and are to "love one another with a pure heart fervently."

Where shall we begin to face our problem? Is it an ecclesiastical or is it a spiritual problem? No doubt it is both, but surely primarily a spiritual problem? For it is a spiritual relationship to Christ which makes us one. We are not one at all unless we are one in Christ Jesus. This fact may be obscured by ecclesiastical divisions; it may remain unexpressed in our corporate life; on the contrary, our corporate life may appear to express something which is totally opposed to it; but there the fact remains, that if we are in Christ, we are one with all those who are in Him. Whenever we draw near enough to our Lord, this fact of our oneness tends to express itself in our relationship to others and in our corporate religious life. When the spiritual tide runs high men realise their oneness with their fellow-Christians as a spiritual fact. When the spiritual tide ebbs low men think of their relationships to their fellow-Christians as an ecclesiastical problem to be solved.

The essential unity of all those who are truly in Christ, baptised with the one baptism into the Triune Name, and showing by their lives that the Spirit they have just claimed is indeed the Spirit of Christ, seems sound doctrine; but there is no denying the fact that in the light of common Christian practice it looks like rank heresy, for the most careless observer must have noticed that men draw together or separate to-day according to their theological opinions, and think it right to do so. Fellowship only with those who think as we think is not a Christian practice, and lies at the root of many of our divisions. We have allowed definitions of Faith and Order to control the living organism, whereas they were ordained not to control it, but to serve it. We need to draw nearer to the living Lord that there may be given to us the Divine Dynamic, which alone is capable of compassing the unity of the Church of God.

Our American friends, in a statement they have issued concerning their mission, tell us that they have come "representing our American Churches in the humility and teachableness, yet also in the clarifying vision and passion of this supreme purpose" of unity. We, too, must make an honest attempt to approach the question of unity with humility and teachableness. There are some who would warn their brethren against fraternising with those who have other convictions and principles, lest they lose their own. But what are convictions and principles worth if they are so easily lost? Any action to be taken in the future on the question of unity must be based on both principles and love, and belief in the indestructible fact that those in Christ are one.—From *The Student Movement*, February, 1914.

The Reunion Outlook.

Notes and Comments.

Ordination and Belief in Scripture. No one has a right to be a minister of the Gospel who does not believe in the Gospel. Where are we to find the Gospel? Nowhere but in the Bible. If the Bible be untrue, then we have no source for our knowledge of the Christian revelation. Our religion is historical, and this implies that it is conveyed to us in events that took place on earth. It follows that unless we have a faithful record of these occurrences, and of the words spoken by Him who is the Centre of our faith, we have nothing to guide us to the truth on which our salvation depends. The honesty of the writers and the fidelity of the record are essential to trust in the documents which alone contain the message. It is fashionable to see in the Bible works of religious genius—nothing more—to look upon them as we look upon the masterpieces of art: the outcome of the highest human capacity devoted to certain ends. To us there is infinitely more in the Bible than the outcome of religious genius—the record of subjective experiences beautifully expressed. There is inspiration and authority. God speaks to us through men and the authority is final. Therefore we are concerned when unnecessary changes are proposed in the formularies of any Church when the authority of Holy Scripture is concerned. The Southern Bishops propose to ask candidates, "Do you unfeignedly believe that the Canonical Scriptures of the Old and New Testaments are the record of God's revelation of Himself, given through men inspired by the Holy Spirit, and that they are able to make men wise unto salvation through faith in Jesus Christ?" The Lower House proposes, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments as conveying to us the revelation of God brought to its fulness in Jesus Christ?" Would it not be better to have the question run, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments given through men inspired of the Holy Spirit as the record of God's revelation of Himself to us brought to its fulness in Jesus Christ?" We need to emphasize inspiration as well as the fulness of the revelation in our Blessed Lord and Master.

Present Politics and Christian Union. There is no use blinding our eyes to the fact that political cleavage is very largely identical with sectarian divisions. Nonconformists take one line, Churchmen another, on the two outstanding controversies of the day. Welsh Disestablishment and Disendowment seem to be acts of spoliation and ill-will to Church men; to Nonconformists they appear to be the necessary and just consequences of changed conditions. In Ireland, Churchmen and Nonconformists have been drawn together as never before in common opposition to Home Rule. In England, Churchmen hold one view and Nonconformists the exact opposite. Of course, the line of cleavage does not run clean and straight, for Churchmen and Nonconformists take sides against their brethren. Outwardly there is no difference between those who differ in honesty or devotion to religious ends. They are equally honest and conscientious. It is not for us to lay down what is right and what is wrong under these circumstances, but may we not appeal to both sides to lay aside preconceptions and prepossessions and endeavour to look on these great problems from the standpoint of the Cross, to see them not through political spectacles, but from the Christian watch-tower, which values everything in the scales of the Gospel? Is it not possible that we all may be mistaken, and that our cries are parrot cries taken up unconsciously from our environment? Even if they are the expression of convictions arrived at after study, is it not certain that we are not omniscient, much less infallible? If this be so, then should we not be prepared to extend to others the charity we claim for ourselves? We do wrong when

we allow political differences to interfere with spiritual intercourse. "Sirs, ye are brethren" might well be said to us in our wrangling. No one would ever take us for such. That is the irony of the present situation in the eyes of the world, which makes no profession of Christianity.

The King and the Y.M.C.A. We rejoice that our King and Queen, with one of their sailor sons, paid a visit to the Y.M.C.A. buildings in Tottenham Court Road. Their Majesties went through the various rooms and showed the keenest interest in the work that is carried on for the well-being of the young men of London. They were struck by the eager desire of so many to make the best use of the opportunities afforded for the development of body, soul, and spirit, and showed their appreciation by consenting to the hall being named "King George's Hall." As we go back in thought on the many duties voluntarily undertaken by our rulers, we are struck by their evident desire to make themselves personally cognisant of the conditions under which their subjects work and the efforts made to advance their interests. Hospitals and philanthropic institutions, factory towns, and mining villages, as well as the places where the multitude congregate to see athletics, have all been visited by them. They are as keen on the Salvation Army work as they are on that of the Church Army. They rejoice in the success that has attended enterprises to raise men and women to live the life of duty in humble reliance upon God, and we are certain that when the story of the reign is written their great sacrifices to learn at first hand what is being done by the people and for the people will give them a place for themselves as rulers who loved their brother men and women. Whether the Queen talks kindly to humble mothers, or the King plays with a child in hospital, we see the same graciousness of the "common touch" which brings us close to them. This is the real royal way to the heart of humanity. No longer is a monarch an isolated unit in the imagination of his people. He is the head of the first family in the land, where joy and sorrow, laughter and tears, love and sacrifice are seen, and where, above all, God is honoured, and His Son's example made the rule of life. We look forward to the time when it may be possible to announce that King George has recognised and honoured the World's Evangelical Alliance in its long-continued efforts for national and international fraternity and co-operation in Christian service and work. With one voice we say, "God save our King and Queen."

The Bishop of Norwich and Christian Brotherhood. Dr. Pollock welcomed the Free Church Council to Norwich in words that will not soon be forgotten. He sees that wherever the footsteps of Christ have trodden there is holy ground. As he looks round him he perceives the fruits of the Spirit in the labours and blessing bestowed on the devoted service of men who have given their lives to the winning of souls, and has no sympathy with those who rule out "from consideration all that does not exactly fall within the four corners of their own system." "Wherever we see the love of Christ we recognise His disciples." He prizes his own ecclesiastical system and its view of Truth. He never for one moment depreciated the stewardship he believed to have been entrusted to him, but in his own view, "I cannot presume to believe that those things, so essential to us, can with rigid exclusion be held to set forth the whole counsel of God, or that our acceptance and interpretation of the will of God can be held to be co-extensive with that will itself." To do so would be a great mistake, and God's whole purpose may well be large enough to include that which does not "come within the horizon of our own view." This is the right attitude to adopt when a man looks at the Christian world to-day. The nearer we are to Christ, the closer we are to one another, and for men to advocate uniformity as an essential condition for the attainment of the unity for which the Master prayed, is to fix their eyes upon something we do not find in the New Testament, and certainly is not in agreement with the free Spirit of God working among His people. We have no sympathy with the spirit of schism, but we cannot close our eyes to the fact that God chooses different channels for reaching different types of men. God has His own work for all of us, and in this age we can accomplish His will by showing that beneath all our differences there is true unity.

The Church and Economics. The message of Christ is to the whole man. There is no heresy more foreign to the Gospel than that which says we have only a duty to the soul, and have no obligation to see that justice is done to the man as man living in society. The Gospel, however, teaches us that when a man is brought under the saving influence of the Redeemer he is a new creature, and his whole outlook on life is altered. He must be just, yea, generous, if he is to follow the Christ who emptied Himself for our sake. A Christian can never consistently sweat employees or grow rich through ill-requited labour. He is bound to act as his Master would have acted had He been born in the twentieth century. It is, however, wrong of those who are called upon to minister in holy things to conceive that their chief mission is to set right economical conditions and to remove inequalities that ought not to exist. Some who speak most eloquently of wrongs that exist do so in ignorance of the facts; and we have heard strong denunciations of men whose only crime was to pay an unearned wage to men incapable of doing even half a day's work. The more the ministry centres itself upon Christ and strives to make men Christ-like, the better for those who are ground down or hampered by unjust conditions of life. Our Lord taught by example as well as by precept, and His message, with its transforming power over the hearts and lives of men, will to-day do far more to change the selfish into the unselfish, and to give release to those who are bound by the merciless fetters of harsh conditions of employment. The standing testimony of just Christian employers does far more for the workers than scores of unrestrained diatribes against systems. As Christians we have to supply the right motive for business actions. We are bound to give men the eternal test of right and wrong—the golden rule as displayed in the life of the Saviour—as their guide in life; but if we substitute for it discourses on social economics, we are in danger of presenting the husk instead of the kernel—the shell which cannot propagate for the germ which passes on life.

"Intensive Culture." A leading Anglican writer has urged very strongly that the Church has lost its greatest opportunity for influencing the world by endeavouring to be comprehensive, instead of devoting itself to strengthening the faith of the few and building up a high type of Christian character. A leading Nonconformist urges the Churches with which he has influence to make up for the gaps that have appeared in their ranks by devoting themselves to "intensive culture" of the children. If it be true, as a leading minister has said, that in one great Church five-sixths of the seats are empty on Sunday morning, and this is the case in every part of the country, there is something very wrong in the absence of the little ones from the House of God. Are we in danger of overlooking the souls of the children as not needing the fostering care of the pulpit? It must be said that the growing custom of children to absent themselves from the House of God is bad for them and bad for the future. Unless children are brought up to attend the public services of the Church we shall find ourselves in the future without regular congregations in morning or evening. The Church should be the place where the families of the congregations worship together. Public worship is on the decline, and it is folly to pride ourselves with the consoling thought that we are becoming more religious in spite of our unwillingness to attend the House of God. Society may be realising its duty in some respects, but this is not religion. Altruism is not synonymous with Christianity. The time has come for stocktaking, and our religious leaders will greatly benefit the cause they have at heart—the advance of the Kingdom of God—by devoting more attention to the little ones, who can be made to stumble by neglect as well as by acts of commission. Our duty to the children is as real as our obligations to minister to adults.

Welding the Churches. We all know what welding means. Two pieces of metal red-hot are brought into contact and are hammered together until they become one. White heat is necessary for the process to be successful. To-day we hear much of welding the Churches and schemes of reunion are in the air. Many of them read well, and if we had only to deal with paper schemes all would be well. We are, however, faced with convictions that are strong as well as "an egoism or even a monopolism, shown in the disastrous overlapping

of our centres of work and worship." How are we to be welded together, to re-value our convictions and to kill our egoism? There is only one way of doing this—by becoming red-hot in our service of Christ. We do not wish people to be enthusiastically demonstrative in season and out of season, but we see the need of being *in* Christ and *for* Christ. If this be the case, every Christian who is united with Christ is one with all those who are one in Him. The great need of our age is to recognise this inner unity amid diversity. If we once grasp it, our whole outlook on life is changed, and we are no longer separated individuals working for selfish ends, but members one of another working for and living for the one great end. We shall then see what minor considerations, organisation theories, and even historic descent are in comparison with root union. We shall put first things first, and shall be more anxious to co-operate than to rival our neighbours who are doing the same blessed work. Uniformity may mean stagnation. Life in Christ can never be marked by spiritual death, and if our Churches are to do the work God has placed upon them as His Church, they must be Spirit-filled communities, consisting of Spirit-filled Christians. When this day arrives we shall be on the eve of the manifestation of that unity dear to our Saviour's heart.

The Romeward Drift.

The Bishop of Manchester has called attention to the Romeward drift in the Church of England. His striking phrase struck home, and Englishmen observed that it was based on facts. We had imagined that it would have been repudiated by those who were accused, and instead of rejection, we find it accepted by men who ought to be champions of Reformation teaching. The Church paper of largest circulation speaks of the deep drift which is "bearing the Church of England onwards, not a small party in the Church, or groups of individuals, but the whole Church, and even the most reluctant members of the Church, towards the full enjoyment of those Catholic beliefs and practices which the Church of Rome, for all its faults and errors, has never lost." In other words, the work of the Reformation is being undone, and we are witnessing the restoration of those practices which it rejected as opposed to the teaching of the New Testament in process of restoration as a means to the "full enjoyment" of Catholic belief and practice. We see its influence in the extraordinary ideals of the Bishop of Zanzibar. We read its signs in the advertisements of *High Masses* in Anglican Churches in the Press, and we learn of the teaching of confession as a necessary preparation for the acceptance of the Holy Communion. When we read our New Testaments we find nothing about these ideals and practices. They involve the subversion of its spirit. We have seen on the Continent the break-up of the Roman Church and the effects of its teaching in the promotion of unbelief. Judged by fruits, we know Rome is errant—judged by Scripture, we know that mediæval corruptions and accretions have distorted faith and left little room for that vision of God which comes by living faith in His Redeeming Son. To drift thitherwards is to be false to our profession, and we are convinced that the Bishop of Manchester is right when he looks upon this drift as an unmixed evil for the Church and nation.

Things that Differ.

In a petition to the House of Convocation a number of clergymen working in London united in protesting against rationalistic teaching and the attempt to widen the narrow interpretation of the "historic episcopate." Some men in their dislike to the advanced rationalism that corrodes the foundations of New Testament teaching signed the memorial and thereby appeared to assent to the exclusive claims of the Church of England to be the one true branch of the Church of Christ in this land. There is a world of difference between the two positions. We who hold firmly by Holy Scripture as a true account of the revelation of God recorded faithfully by inspired men, are as strong as any section of the Christian world in our acceptance of the miraculous element in the Bible. To us a non-miraculous Christianity is unthinkable. It implies the falsity of the records and the misinterpretation of the Gospel throughout the centuries. We do not think that all the wisdom of the world dwells in the brains of rationalistic critics. We are content to accept what is written as true and to believe in the articles of the Creed that can be proved by a sure warrant of Scripture. On the other hand, we do not

find in the New Testament a theory of apostolic succession, except that which is implied in continuing stedfastly in the apostles' doctrine. We see nothing that warrants a mechanical view of Church government or the exaltation of organisation above the Master's words, "Where two or three are gathered together in My name, there am I in the midst of them." Not organisation, but the presence of the Master is all important. Not a theory made by man and opposed to Scripture, but the living Christ in the individual and in the community is the great test of the real Churchmanship. We cannot afford to barter spiritual freedom for the exaltation of ecclesiasticism at the expense of Scripture. The great issue for each of us is decided by the answer we make to the question, "Are you in Christ?"

"Ne Temere." The Church of Rome avowedly claims control over the consciences of those who have been validly baptised. Realising this, the Dean of Canterbury rightly drew the conclusion that by "Ne Temere" it claimed the right to intervene in the marriages of Protestants. It must be remembered that its re-baptism of Protestant converts is only conditional. The *Catholic Times*, recognising the effect of this assertion of right, replies unconvincingly: "The Catholic Church's legislation is intended for those who are validly baptised and believe in her doctrines." We are familiar with the Liverpool case in which the decree was put in operation as far as it could be against one who had left the Church of Rome. We also know only too well how the Church of Rome in Ireland claims the bodies of those who were baptised in its borders; and in Spain this claim is also put forward and asserted, with grave disadvantage to the children of Evangelicals. We may, however, let this pass, for the *Catholic Times*, in its effort to water down the pretension, says that the decree claims authority only over the conscience "of the Catholic party" in mixed marriages. Why, then, does it bind the Protestant partner to surrender certain legal rights before marrying? Marriage is not a one-sided relation. Anything that affects the status of one party affects the other, and to declare a marriage invalid ("null and void") implies that the Protestant party is as much affected as the Roman Catholic. The more the decree is studied in all its bearings, the more opposed it is seen to be to natural justice and that liberty of the subject which is the birthright of everyone living under the British flag. The public is beginning to see what is at stake, and will one day force the Church of Rome to withdraw its operation from the British Empire.

The Results of Kikuyu. It would seem that the great wave of feeling called forth by the Kikuyu Conference and its sequel is in danger of receding, and that Christians will pay more attention to their own internal Church affairs than to the wider vision we have shared during the weeks of public discussion. Those who believe this to be the case are in error. The effects of Kikuyu live on and are working in the hearts and minds of many thousands of men and women who for the first time see what our unhappy divisions mean. They are startled when they hear of half-a-dozen competitive Churches among a community that could fill only one of the churches. They are horror-struck when they think of the mistaken and unchristian zeal that rejoices in maintaining a narrow denominationalism at the expense of Christian charity. Well might a prominent Free Churchman say: "We cannot afford to throw stones at the Church when we are so hopelessly and needlessly divided among ourselves." The Church of England too, although one in name, has been proved to be far from a united body, and many have truthfully said that there is more division within her borders than there is among Nonconformists. Men may talk of common churchmanship between the Evangelical and the extreme Romaniser. They dwell together under one name, but their fellowship is far from that which ought to exist between servants of the one Lord in the one Church. Ideals fundamentally conflicting are held, and the strife separates and strikes deep into the hearts. The fact is that we live in an age of make-believe, when realities are forgotten for the sake of appearances. We must get back to Christ; we must see Him in His fulness and recognise that in life in Him we have the true Christianity. Kikuyu has shown us that exclusiveness is the one sin that Christian love cannot tolerate. We who are one in the Incarnate Son of God must welcome one another as His true disciples, no matter by what name we are called.

The Sacraments and Reunion.

While attention is being centred on the Historic Episcopate as the side of the Lambeth Quadrilateral which causes the great obstacle to reunion, it is advisable to consider how intimately theories of the ministry are bound up with sacramental teaching. With the exception of the Society of Friends, all organised Christian Churches observe the sacraments ordained by Christ Himself. Baptism and the Lord's Supper are administered everywhere. The Church of Rome conditionally re-baptises those baptised in Protestant Churches. The Church of England accepts the validity of Nonconformist baptism. The Church of Rome rejects the validity of all non-Roman administrations of the Lord's Supper, and a section of the Church of England equally condemns the regularity, if not the validity, of non-Episcopalian obedience to our Lord's command, "Do this in remembrance of Me." The theory of the Sacraments, involving a mysterious localised Presence of the Redeemer in the Elements after their consecration, involves for its completeness a ministry endowed with special gifts coming down in one fixed channel. When men believe that a miracle is worked at the Lord's Table, they assume it can only be worked by those specially gifted with divine authority coming down to them in an unbroken line of descent. The whole teaching of the Reformation is directed to the restoration of Scriptural ideals. Then we have in the New Testament no sacerdotal caste, and we certainly have no indication that the Presence of the Redeemer is attached in a local form to the Elements of bread and wine. It may be said that the Lutherans believe in the Presence of our Lord with the Elements, but they declare (1) there is no sacrificing priesthood, (2) and the Presence only remains during the service. Evangelical members of the Alliance believe in the Christian ministry—called by God and sent forth by the congregation—they also believe that wherever the two or three are gathered together in their Master's name "He is in the midst of them."

Moslems and Christian Unity.

The leading Arabic paper of the Islam world has been much stirred by the movement throughout the Mission world for all Christians to unite their forces and to go forward as one body. It sees clearly that the impact of a united Christendom will make a great attempt to overthrow the strength of Mohammedanism, and appeals for strong efforts to be put forward to resist the attack. It calls for leaders, men, and money to band followers of the Prophet against Christian teaching and missions. There is need for unity if we are to see the triumph of the Cross over the Crescent. As we consider the recently published statistics of Islam we are struck by its wide distribution. India with 76,577,247, the Dutch East Indies with 35,308,996, Russia with 20,000,000. China with 8,421,000, Turkey with 12,278,300, and the rest of Europe with 2,373,676, are a great field for Christian activity. North America has 8,000, and South America and the West Indies 166,061 members. Every year Islam is making great progress among the primitive people of Africa, and the Church of Christ is called upon to go forward and arrest the advance that will make it increasingly difficult to win the nations to the service of the crucified Saviour. Nothing but union and co-operation will make our counter-stroke effective. This can only be attained by our realising that in Christ we are one, no matter what we call ourselves.

"If to love our enemies is a practicable Christian duty, to love those who are only alienated from us by belonging to another Church ought to be at this period of the World's history by comparison easy. But it involves certain acts and qualities which are not always easy—prayer, study, imagination, the quality of friendship, the practice of courtesy, and a certain boldness."—SELECTED.

The Church and the Churches.

By Rev. Professor J. Radford Thomson, M.A.

THE recent controversy between certain Bishops of East African dioceses must have led many thoughtful Christians to enquire into the teaching of the New Testament regarding the Church. It is to be hoped that the result of such investigations may be to lead candid enquirers to take wise, just, and Scriptural views of the social side of Christianity.

Let us first clear our minds of ambiguities. Few words in our language are employed in a greater variety of signification than is the the word "Church." It is the equivalent in English of the Greek word "ecclesia," which occurs frequently in the New Testament, and there, as elsewhere, means an assembly of human beings. We may lay aside, and put out of sight for our purpose, the familiar usage of the word "church" to designate a building in which Christians are wont to assemble for worship and instruction, and for the observance of divinely appointed ordinances. This use of the word may be dismissed as having no bearing upon the question here discussed, although it may be observed that it may be justified, since "church" or "kirk" literally means "the Lord's" house.

Nor need attention here be given to the convenient and accepted habit of employing the noun substantive "Church" with a descriptive or geographical prefix for the sake of definiteness, as occurs in speaking or writing concerning the Orthodox or Roman or Anglican or Coptic or Presbyterian Churches.

When we open the New Testament and turn to the Book of the Acts of the Apostles, or to St. Paul's Epistles, or to the Apocalypse, it is clear that the usual employment of the word "church" is to designate the company of Christians accustomed to meet together as a spiritual brotherhood in a certain city—as in Jerusalem, Antioch, Corinth, Thessalonica, Cenchrea, Smyrna, Sardis, &c. Reference is sometimes made to "the church in the house" of a hospitable Christian brother. It is also noticeable that messages are sent to a number of Christian societies in different towns, belonging to a district or province, as Asia or Galatia; and in such cases the plural, "churches," is commonly used. There is little evidence regarding the admission of outsiders into the local community; profession of faith in Christ, conduct not in opposition to such profession, and baptism by water, were probably required. The cases of Ananias and Sapphira and of the incestuous persons at Corinth are enough to show that those admitted into the Churches were not necessarily "born from above." There is little evidence as to the government and administration of the several Christian societies which existed in the primitive age: opinions differ as to whether Bishops were or were not the same as Presbyters; as to the functions of deacons; as to whether or not the officers were elected by the laity. It cannot be guaranteed that then, now, or at any time, all who assemble with Christians are genuine believers in our Lord and are His obedient subjects.

It can scarcely be questioned by any careful reader of the New Testament that the word "church," which has been shown in most cases to apply to all assemblies of professing Christians, is, in certain other cases, used in a higher, nobler, and more spiritual sense. Especially in his later epistles—those written from his imprisonment at Rome—St. Paul wrote of "the Church" in a way which renders it impossible to apply that term to any actual society on earth. This new and higher employment of the word "church" might be called by students the "mystical" sense. Let us collect a few passages from the New Testament in proof of the contention advanced.

"Upon this rock" (*i.e.*, Peter's confession), said the Master, "I will build My church." (Matt. xvi. 18). St. Paul: "God hath set some in the church—first Apostles" (1 Cor. xii. 28).

There are three remarkable figures used by the Apostle Paul to represent the relation between the Lord Christ and His Church. They all involve spiritual union, and at the same time spiritual dependence. The metaphors are these. The Church is the Temple; Christ is the Foundation (1 Cor. iii. 16, 17). The Church is the Body; Christ is the Head (Eph. i. 22). The Church is the Bride; Christ is the Bridegroom (Eph. v. 22, 32). In every one of these three representations, dignity, beauty, and value attach to the spiritual community. But in every one of them, independence, self-sufficiency, and authority belong to the Divine Author and Lord. In the case of the passages here quoted, "the Church" must mean more than any local and visible

fellowships, and more than all such taken together. It must signify the unseen, invisible, universal or catholic Church, the whole family of the redeemed and renewed and saved in heaven and on earth.

Several passages may be quoted from the later Epistles of St. Paul in which the term "Church" is used to denote "the one universal Ecclesia absolutely" (Hort). Thus, the unity and the high functions of the Church are implied in the remarkable words: "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God" (Eph. iii. 10). The majestic office of the same body is succinctly but strikingly conveyed to the mind in the expression: "Unto Him be the glory in the Church and in Christ Jesus, unto all generations for ever and ever" (Eph. iii. 21). The approximation of renewed humanity to Deity is taught in the words: "Husbands, love your wives, even as Christ also loved the Church, and gave Himself up for it" (Eph. v. 25). "The Church is subject to Christ" (Eph. v. 24). The intention of our Lord with regard to His people is expressed in glowing language: "That He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing" (Eph. v. 27). A man is said to nourish and cherish his own flesh, "even as Christ also the Church" (Eph. v. 29). Of marriage it is said: "The twain shall become one flesh: this mystery is great, but I speak in regard of Christ and the Church" (Eph. v. 32). The relation already mentioned is affirmed by the Apostle in the plainest terms: "He (*i.e.*, Christ) is the Head of the Body, the Church" (Col. i. 18). The same idea is to be found in a subsequent verse of the same Epistle, where the Apostle speaks of "the afflictions of Christ in my flesh for His body's sake, which is the Church" (Col. i. 24).

Such passages of Holy Writ as those quoted from St. Paul's Epistles are among the sublimest in all literature. They bring before us the fact, unnoticed and unknown by multitudes, that there is even upon earth a company of God's faithful, chosen, and beloved people renewed by the Divine Spirit in the likeness of Christ Himself. They are thought of without any reference to the edifices in which they may assemble, to the systems of Church government they may adopt, to the forms of worship they may prefer. The Reformers of the sixteenth century grasped this great truth, and called this spiritual company "the Invisible Church." No lines that men can draw can include individuals within, or exclude any individuals from, this Church. Water baptism, confirmation, admission into membership, participation in the Lord's Supper, cannot determine those known to God as His chosen—His own.

There is not general agreement as to the distinction between the "visible" and the "invisible" Church. Some are of opinion that the invisible Church comprises all those who, having lived on earth in Christian faith and fellowship, have died, and now live for ever in God, in the unseen world; whilst the visible Church is composed of professing Christians still in the body and upon earth. On the other hand, Protestants generally are of opinion that visible Churches, or the visible Church, are terms applicable to the sum total of societies where the Gospel is proclaimed, and where Divine worship is offered and Divine ordinances are observed—although few, if any, would assert that all members of such societies are worthy. Those who take this view regard the invisible Church as composed of all persons known by the Omniscient God to be sincere and genuine Christians, whether or not they belong to any organised body of professing Christians.

If the distinction between the invisible, universal, catholic Church, and the visible, local, and always imperfect Churches, can be substantiated, there can be little doubt as to the superiority of the former. Our individual association with the visible Church may be first in order of time, but that with the invisible Church must have priority in order of importance. We may feel affectionate attachment to "the Church of our fathers and of our choice"; but our fellowship with the universal Church which is the body of Christ—the Divine Mediator—is even more precious, involving spiritual relation with Him and with all who love Him in sincerity.

We regard it as unscriptural and arrogant for any visible community of Christians to regard itself as *the* Church. For this assumption involves the un-churching of congregations or brotherhoods who may number among their members many spiritual, devout, and exemplary characters. It may be regretted that there should be so many distinct types of Church government—Episcopalian, Presbyterian, Independent—but those who advocate Christian liberty may not only regard such differences with tolerance, but may also see some advantages, perhaps only temporary, arising from variety. The Church of Rome claims to be the one, only, true Church; but candid students of Scripture and of history are not likely to concede the claim. Yet none of us will question the right of pious members of that body to be considered as members of the spiritual, invisible Church of the living God.

It may be well here to remark upon the relation between the "World's Evangelical

Alliance" and the "Churches" of Christ which have been considered and explained. The Alliance is not, and is not intended to be, a substitute for the Churches; it recognises their very important position, and rejoices in their prosperity and their good work in the world. Nor is it an addition to the Churches already existing; there is no need for such an addition. Nor is it a critic of the Churches, which have each its own special gifts and services. Its founders lamented the want of unity among Evangelical Christians, and desired some effective means of expressing and cherishing and practically furthering spiritual, devotional, and active unity. That the Alliance has in the past done much in these directions is certain. That it has the prospect of doing more is its belief, its prospect, and its prayerful endeavour. There is reason to believe that its members are, generally speaking, members of the spiritual, catholic Church, limbs and organs (so to speak) of the mystical body of our Lord Christ. It is a certain fact that they are members of various Christian communities who recognise that points of difference are as nothing compared with the all-important bond of union. They introduce into their united worship, utterances, and efforts no denominational peculiarities, and in this way exercise a restraining power, discouraging alienation and division. And in their evangelistic work they give no prominence or preference to any mode of Church government. In their action on behalf of religious liberty they draw no distinctions. The one object is to further the Kingdom of God by witnessing to the power of the Gospel and the Spirit of God to renew and bless humanity.

The recent discussions regarding intercommunion between different Christian bodies, especially in the mission field, suggest the importance of a clear understanding of the nature and the privileges of the Churches as they exist upon earth. There is prevalent in some quarters an assumption that Christian communities practising one form of Church government are entitled to arrogate to themselves exclusively the right to be considered as "the Church." If the view here taken of the spiritual and catholic Church can be defended and accepted, this pretension cannot be admitted. Surely it cannot be reasonably contended that those who, it may be presumed, are members of the Church invisible should be excluded from the Lord's Table because they conscientiously adopt some form of Church government and of worship which cannot be shown to be inconsistent with primitive and Apostolic practice. The responsibility for participating in the Lord's Supper must, in the case of all communicants, belong to the individual who presents himself and partakes. Whatever tests or qualifications may be adopted when a Christian society receives a new member into its fellowship and privileges, it may be presumed that none will desire to welcome those who are unbelieving and indifferent.

The "notes" of the true Church are spiritual, not external. Where the Spirit of Christ is, there is the Church. Members of this invisible Church are doubtless in fellowship with one or another of the visible Churches; some are doubtless outside all such. Men may be within a professing visible Church, and yet may not be in fellowship with that which is invisible. Here, character is everything; all beside is secondary. Among organised Christian societies there may be absence of true unity and fellowship. But in the spiritual, the invisible, the catholic Church there ever is, there cannot but be, unity, both of faith and purpose.

Whilst we are upon earth, in the body, still walking by faith, there must be organised Christian societies, with officers of various kinds, forms or habits of worship, probably different forms of government. We are justified in regarding such Churches—if they recognise the Divine Head and His grace and authority—with interest, respect, and warm affection. But we should not confound these honourable, beloved, and valuable communities with the Church of the living God. We should not follow the example of any who teach that, in order to be in Christ's Church, it is necessary to conform to this or to that community. It is questionable whether it is in accordance with New Testament teaching to speak, as many liberal-minded Christians do, of the several Evangelical communities as "branches of the One Church of the Redeemer." The spiritual invisible Church of our Lord is one, and has no branches. Put together all ecclesiastical organisations, and you only form an aggregate corresponding to its parts. All human societies have their faults and failings; none is perfect. Nominal but unreal Christians are to be found in all Churches; the strictest tests and requirements cannot exclude such. The Omniscient alone can know certainly who are His. There are those who will say, "Our Church is the true Church; all its members are sincere Christians." But a wise man will not accept such professions, though they may doubtless be quite honestly made.

The World's Evangelical Alliance has never sought to attain its object by proposing that all Christian fellowships should conform to any one standard of Church-life; it has never aimed at the fusion or the incorporation of several Churches into one. It does not put forth any effort to unite Christian Churches into one body. It recognises the right of

Christ's followers to adopt that form of administration and action which commends itself to their own judgment and conscience. It does not even enquire into the ecclesiastical or denominational principles of those desiring to join it. It is composed of men and women belonging to different religious communities who agree in accepting its principles, and in desiring brotherly relations by membership.

This union or alliance bands and binds together those who wish, irrespective of minor differences, to join in the exercise of devotion, in prayer and praise, in conference for the promotion of religious liberty, and in direct effort for the spread of the Gospel throughout the world. The Alliance was formed by Christian men who regretted that so few opportunities existed for the cultivation and manifestation of Christian unity. By its agency Christian people were brought together who were previously unknown to one another; prejudices were removed, and co-operation in good works and witness became frequent and cordial, whilst mutual respect was furthered. These remarkable fruits of a spirit of unity have continued to abound and to increase.

It is customary in some places to conclude the Week of Prayer suggested by the Evangelical Alliance with a united Communion service, in which all Christians present are invited to partake of the Lord's Supper. Probably in harmony with this practice, at a Conference in Africa held last summer, at which various Christian bodies were represented, it was agreed that all so disposed should join in observing the ordinance appointed by the common Master. The service excited much interest, and some controversy, among British Protestants. It was an interdenominational service, presided over by a Bishop of the English Church. Some "High Church" Anglicans, and especially the Bishop of Zanzibar, have taken exception to this proceeding.

Upon what ground? Undeniably upon the ground that Episcopalians are members of the true Church, while Presbyterians and Congregationalists and Methodists are not. The former are presumed to be qualified because they have been confirmed by Bishops, whilst the latter have been received into their fellowships by Presbyters, Pastors, Ministers, and perhaps in some instances by the votes of Church members. Similarly with the clerical administrators or presidents. A distinction is drawn between those who were ordained by Diocesan Bishops and those who were ordained by Presbyters.

This is not a proper occasion for discussing the question, "What form of Church government or practice is most Scriptural or most expedient?" Upon such points no opinion is here expressed. But the organ of the World's Evangelical Alliance seems suitable for the advocacy of Christian union, and for a protest against a view of the Church universal which involves the refusal of intercommunion. Recent events and utterances make it certain that it is not only Roman Catholics who maintain that the true Church is confined to communities, whose Bishops are in what is termed the Apostolic Succession, and whose clergy have been ordained by such Bishops.

It is considered by the present writer, and doubtless by many other members of the World's Evangelical Alliance, that the position of the "excluders" is owing to their mistaken understanding of the distinction here taken and maintained between the One Church of God and those Christian communities which are known, as a whole, to compose the visible Church. The really important thing concerning any man and any minister is whether he is or is not a member of the catholic, the spiritual Church; and who will profess to have power to determine this? It may be of inferior interest to him to consider to what section of the visible Church he does belong, or would wish to belong. Surely no earthly society has a right to exclude from the Lord's Table any person who professes faith in Christ, and whose profession is not denied by his life; and that on the ground that he is not connected with one certain visible Christian community! He may, notwithstanding, be a member of the invisible Church. The responsibility of receiving the memorials of Christ's death—the bread and the wine—rests with the recipient. There is much to be said in favour of the habitual practice in many congregations of adding to the announcement of the observance of the Supper such an invitation as this: "Members of other Churches present (or, all who love the Lord Jesus Christ) are invited to join us at the Lord's Table."

To conclude, the writer wishes to advocate:—1. The supreme importance of membership in the Spiritual, Invisible, and Catholic Church. This is a matter between the Saviour and the individual soul.

2. The importance, but the secondary importance, of membership in a visible Church.

3. The desirableness of encouraging brotherhood and unity of Christians with Christians, and, if possible, of visible Churches with one another, in the maintenance of Christianity and in the evangelisation of the world.

4. The avoidance of all uncharitableness, both in conduct and in language.

5. Personal, and where possible united, prayer that these great ends may be growingly sought and promoted.

World Missions and Unity.

Notes and Reviews.

China and Missions. It is now possible to form an opinion on the effects of the revolution in China on missionary effort. The missionaries showed an admirable discretion in standing outside political movements, and their hospitals were freely used by the wounded on both sides. The request for prayer for guidance made to all the leaders of religion, Christian and non-Christian, proved that the Republic wished to stand well with all who believe in the supernatural, and there was no preference whatever given to Christianity. It was an "appeal without prejudice" to those who guide Chinese thought. It is not improbable that there will be a Government reaction in favour of Confucianism, but never again shall we see the old-time State hostility to Christianity. In many cases missionaries believe that the events of last year have increased their opportunities. There is a willingness to listen, and doors have been opened in directions where they were formerly closed. The student class is more accessible, and high-born ladies are ready to give ear to the Gospel. It is very easy for us to generalise, but experience proves that any great social revolution is of necessity accompanied by an openness of mind and a receptivity which did not exist when affairs moved on the old lines. China has been remodelled constitutionally, and unconsciously its thoughtful people ask, "If this alteration is the result of Western ideals, why should we not consider the religious teaching of the West?"

Portugal and Liberty. The Law of Separation between the Churches and the State, although Portugal as a State acknowledged only one Church, was framed during a time of war between the young Republic and the Church of Rome. Its terms bore very hard on those who in connection with the Evangelical Churches worked among the people. They are hampered in many directions by the letter of the statute, but its administration has been on the whole marked by tolerance. Nevertheless, certain clauses are a serious hindrance, and demand repeal. Accordingly, the President of the Lusitanian Synod and the ministers of the two Presbyterian Churches in Lisbon waited upon the Senate and House of Deputies, where their prayer for reform was read. In both Houses it was listened to with sympathy, and the Presidents thanked the deputation for their noble words and ordered the petition to be inserted on the minutes. There is every hope that before many months have passed the obnoxious restriction on religious liberty will be removed, and the Evangelicals will be able to prosecute their work without having to avoid legal stumbling-blocks of a vexatious character. All the reports received from the new Republic show that for the first time in Portuguese history there is readiness in rural as well as in urban districts to hear the Word and to enquire as to the teaching of the Bible. Unfortunately, the growth of infidelity is unarrested, and the people as a whole are more willing to remain in indifference or open hostility to Christianity than to accept the plain message of the Gospel. Unless the nation be now given the opportunity of judging between the superstition it has abandoned and the appeal of the Saviour, their religious outlook will be black indeed.

India Press Act and Missions. It is impossible to foretell the incidence of a law in the complex and disturbed state of India. Nothing was further from the mind of the Government than to press hard on Christian Missions, when it enacted the Press Law, to put a stop to the appearance of seditious articles. Now the well-known Christian newspaper, *Nur Afshan*—published by the American Presbyterians in charge of the Ludhiana

Mission—has been ordered to find security for £133 in consequence of an article on the Atonement which is resented by the Moslems. The article simply contained statements that have been frequently published, but they came within the Act, which has been impartially enforced against them. Probably the Mohammedans welcomed the opportunity of retorting on the authorities who condemned one of their papers, and were glad of the chance of seeing a Christian paper punished. The general effect of the prosecution will be to raise—if that be possible—the character of the administration for impartiality. It is indeed strange that an Act intended to suppress sedition should be employed against those who desire to uphold British rule and to accept loyally the decisions of the Government.

Religious Movements in Bulgaria. The Balkan States are in danger of being forgotten after the attention lately devoted to them. The war has left behind it many memories, and kinder feelings are felt towards the Protestants who tended the sick and wounded and gave many proofs of Christian sympathy during the terrible experiences of the campaigns. Hatred against the Greek race has also shown itself towards the Greek Church, and the people are turning to Protestants for literature that teaches the simple faith of the Gospel. In Macedonia the Servians are in power, and Bulgarian priests have been driven from office, to the distress of their followers, who prefer to attend the services of Protestant missionaries to those conducted by Servian priests. For many years there will be strong and bitter animosity, and the patient devotion of the self-sacrificing missionaries from the States will have many opportunities of preaching and teaching those who are perplexed and puzzled by changes they cannot understand. Nations find it hard to forget injuries, and are especially sensitive when unfair treatment is extended towards their spiritual leaders.

The Call of the Field. In a private letter from an African missionary we hear of the awful cruelty and brutal customs of the heathen. A mother tied her child up in a banana basket and set fire to the covering! The poor child had eaten food prepared for someone else! In the district where our correspondent works the people are thirsting for the Word of Life, and there are no teachers for them. Here at home we have to press so-called Christian folk to attend the house of God; there the heathen are ready to flock round anyone who will lead them to a knowlege of the Saviour. Wonderful work can be done in Africa, and the trumpet-cry sounds, "Come over and help us." Our friend writes: "What is the use of all the holiness meetings and conventions if they don't lead to some practical result? There ought to be hundreds offering for service in the mission field; and what happier life could there be, in spite of fever and the heat of a tropical climate?" The suggestion is made that it might not be a bad thing to have home centres for a time dependent on voluntary workers, so that the ministers and staff might volunteer for the field. We can understand the enthusiasm behind the thought, but we are convinced that when the home Churches are truly alive to the claims of Christ, there will be no lack of foreign workers. Our deadness is the worst evil—the invigoration of the base means the supply of workers and means to maintain them in heathen places.

Cuba as a Mission Field. The United States without a State Church believes that any country under its influence should be brought under the power of the Cross. Cuba was yielded by Spain to the States. Very soon it was seen that the Roman Church had lost its hold on the people. They had rendered themselves shepherdless, and even where the priests were at work there was torpor and lack of interest. There was little real co-operation between the priests and their own people. The Protestant Episcopal Church, although many of its Bishops held views on "intrusion" that are not adopted by Evangelical Christians, was driven by force of circumstances, by the strong pressure of great need, to go forward, and in nine years its work among the indigenous population has grown from six stations to fifty congregations. Communicants have increased from 200 to more than 1,700, and there are 1,300 children instead of 75 in Sunday schools. These facts are specially interesting when we bear in mind the strong stand made by so many, who have grieved

those who hold the missionary ideals of the New Testament, against work being undertaken in Roman Catholic countries. The closer men are to the conditions as they are, the less their arguments weigh with them. They see practical polytheism, the substitution of human mediators for the Divine Mediator, the paralysing effects of ignorance of the Bible and the substitution of an organisation for the Head of the Church. Anglicans and non-Episcopalians are one in the presence of these facts. They preach Christ to those who know Him not. God blesses their labours, and who can deny the authority of their work when the fruits are seen?

Methods of Missionary Advocacy. Dr. Mott is a unique authority on missions. He has been privileged to have unique experience which cannot fail to have left on his mind invaluable impressions. Asked to reveal the secret of obtaining men and money for missions, he answered: "It lies in the manifestation of the presence and working of the living Christ." He shows that the men who have collected most money and have been the greatest leaders were not given to making strong appeals for funds. They talked about and lived the living Christ. They were men on fire with a burning passion for souls and with a Divine enthusiasm to exalt their Master—He who lived in them, spoke through them as a living Person. Moody and Hudson Taylor never pressed financial claims. God sent them the money. In any congregation where there is deepened spiritual life there is a ready and willing response to the call of the heathen. Those who are acquainted with congregations that give largely to missions divide them into two classes: (1) The well organised, in which every opportunity is made use of to appeal individually to members for help. (2) The unified body, that is led by a man devoted to God, who has permitted him to be used as a stimulus to faith and a pastor of souls. Without any great organisation the people of the latter offer willingly. Their gifts come from what God has given them, and the Christ who died for their sins lives in their souls. The secret of advance in missionary effort is to be sought in the increased consecration of the Christian people to their Saviour.

North America and Missions. Last year the United States and Canada contributed £3,229,160 to foreign missions. This figure is the gift of the richest Protestant country in the world to the advance of the Gospel in heathen and Mahommedan lands. It is but a very small portion of the wealth of the Christians in the States and Canada. It has been said that American Protestant Christians give only fourpence per head in support of missionary work, and that only one out of every 500 communicants is a missionary. And yet the American Missions are models in material and upkeep. Wherever visitors to the field find churches, colleges, schools, and hospitals well equipped, they are at once put down as American, for it is said "the Americans are never at a loss for men and money." Nevertheless, what has been done is but a small part of what ought to be accomplished, and the best men are so deeply impressed with the need, that they are putting forth special efforts to increase the number of workers and the flow of funds. We learn that at the Kansas Missionary Convention 1,000 new volunteers were forthcoming! This is a figure which strikes our British imagination as astounding, but there is no doubt as to its accuracy, and it proves the depth of conviction that is now manifesting itself in the United States in response to the overpowering sense of Christian duty to evangelise the world.

The Jews. A schoolboy who intervened to prevent a Jewish lad being unmercifully "ragged" said, in his defence, "I do not like Jews, but I can't see a fellow treated badly for being something he cannot help being." The Jews are not loved everywhere. They are the Lord's people, and we have a duty to them which is imperfectly discharged. One great section of Anglo-Saxon Christians takes practically no interest in Jewish missions. Great Britain and Ireland, on the contrary, endeavour to reach the Jews at home and abroad. There are now 13,052,846 Jews, distributed as follows:—Europe, 9,950,175; Asia, 484,359; Africa, 404,836; America, 2,194,061; Australasia, 19,415. Jerusalem is yearly becoming more and more a Jewish city, and the Jewish inhabitants have multiplied one hundredfold in the past century. Here at home we have many

thousands of "strangers within our gates" who are proud of their Hebrew descent. It is satisfactory to note that the London Jews' Society, which in view of the special privileges it enjoys in Russia and the many agencies at work in London had determined to decrease its metropolitan expenditure, has been enabled to maintain its grants. Friends came to its help. They were right. Unless we do the work that is at our door, we have little excuse for seeking those beyond our reach. "This ought ye to have done, and not to have left the other undone."

Educated Non-Christians in England. There are thousands of adherents of non-Christian creeds in the United Kingdom. India, Japan, and China send yearly hundreds of men to study Western science and methods, British law and culture. They wish to gain knowledge to enrich their own civilisation and to win diplomas which will qualify them for appointments. We have in Great Britain in our universities some 200 Chinese, and many more are to be found in technical schools and shipbuilding yards. All these men are potential centres of culture when they return home. Is that culture to be Christian or godless? True, some retain their ancestral beliefs, but many lose all touch with religion through the impact on their minds and characters of the many men they meet who profess no belief. The Chinese student is generally liked; he is not bumptious or pushing, he cherishes few illusions of self-importance, and he is a man of culture. We have been struck by their power of adaptation and their intellectual gifts. The Chinese Student Christian Union is fortunate in obtaining the services as secretary of Mr. K. L. Chav, who is as much loved by his English fellow-students as he is genuine in his whole hearted passion for the souls of his fellow-countrymen. Mr. Chav has a rare gift of speech and a wide sympathy. His field may seem narrow, but it is one of great importance, and he may be trusted to commend his Saviour to those he meets.

The Bible as the Centre of Christian Teaching. The Rev. Andrew C. Murray tells a striking story of the power of the translated Word. A missionary of the Dutch Reformed Church visited a village in Nyasaland where no European had ever been. He told the headman the object of his journey, and outlined the Gospel message. To his surprise, he was answered, "Oh, yes, we know about the great God, and we worship Him." Asked to explain how this happened, he said that a boy from the Mission passed that way. He had a book, the Bible, from which he read. The people were so attracted by the message that they begged him to remain some time. The boy told them if they wished to worship the great God two things must be done: they must rest every seventh day and build a house of prayer. They did this, and when the youth went on his journey they continued to assemble every seventh day. They had no one to teach them—no one could read. In the house of God they sat in silence and thought, "God will see us, and He will say, 'There are some people who have no one to teach them and who want the Word,' and perhaps He will send us a teacher." These untutored Africans had learned the great secret—trust in the God who loves them.

Kikuyu. In our discussions of the Kikuyu Conference we are apt to overlook the surroundings in which the village is placed. The people are heathen, practically untouched by civilisation. "Kikuyu" is the home of a tribe of savages who expose their dead and dying to be devoured by hyenas! They are a people of savage customs which are an abomination to those who have been under the power of Christ. Two Gospels, St. Mark and St. John, and the Epistle to the Philippians have been published in their language. The scenery is beautiful, and a snowclad mountain peak, higher than Mont Blanc, forms in its virgin whiteness a striking contrast to the lives of the heathen. Here the problem of the mission field presses. Surely no one but a man blinded by his own ecclesiastial narrowness could refuse a welcome at the Lord's Table to a man who had broken with the cruelties of centuries and had become a new creature in Christ Jesus. After all, that is what makes a man a Christian—living in union with Christ, and to deny such a man baptised and witnessing for Christ the privilege of the Holy Communion because he happens to belong to another mission is the act of one whose conception of Christianity is far removed from that of the New Testament.

Religious Liberty in Greece and Servia.

A CORRESPONDENT forwards a letter from Greece in which attention is drawn to the unsatisfactory condition of religious liberty in the territories newly occupied by Greece and Servia. The subject is one receiving attention by the World's Evangelical Alliance, and we hope to make further reference to it in our next issue. We quote from this letter:—

A few days ago I returned from the first tour made among our Servian brethren since the wars. At one place I saw an official Serb paper in which were printed the parts of the Constitution which are to apply to the new territory. Articles 18 and 19 seem to me mutually contradictory. I translate from memory, giving the substance of these two articles as follows:—(18) "There shall be perfect freedom of conscience in Servia. Everyone shall be free to exercise his religion without molestation, so far as none of its rites are contrary to the laws of the State." (19) "It is forbidden to take part in any movement against the Eastern Orthodox Church (proselytising)."

So far, none of the small Evangelical communities in the new Servian territory has been forbidden to keep up its gatherings for prayer and worship. As the Serbs found them in existence when they entered the country, it seems indisputable that Article 18 should apply to them. But does Article 19 mean that they may not invite any Orthodox people to their gatherings, or that any Orthodox person who voluntarily attends is acting illegally? Of course if they cannot grow by outside accessions, deaths and removals of their members soon will bring them to an end.

Certainly a great deal—almost everything—depends on the interpretation of the Constitution. If I preach on "Come unto Me, all ye that labour," or on "Ho, every one that thirsteth," or on "The wages of sin is death," or on "God is love," is that "proselytising" or acting "against the Eastern Orthodox Church"? And is there anything unconstitutional in our brethren inviting Orthodox people to hear such a sermon? If the ecclesiastics would invite me I should gladly deliver such sermons from the floor (if I am too unholy to enter the pulpit) of the Orthodox Church itself, binding myself not to say a word derogatory to that institution. Were the British Government to prevail upon the Servian Ministry to send out a circular order to all local Prefects, Sub-Prefects, &c., that they are not to interfere with Evangelical communities and preachers who keep quietly on their way without attacking the Orthodox Church or acting contrary to the laws of the State, it would be a tremendous service. If we could secure an interpretation of Article 19 to mean that a "movement against the Eastern Orthodox Church" is speaking offensively of her or of her rites and ceremonies, and that "proselytising" is directly inviting people to renounce the Orthodox Church and join another, that would be all we could ask. Common courtesy ought to prevent Evangelicals from wounding the feelings of Orthodox people by attacks on their cherished institutions. Our business is with things and not with names. We simply ask freedom to present fundamental truths and to try to awaken the spiritual life of the people. The way in which members of the Balkan States have treated, and are treating, one another seems to show that there is room for improvement in their characters!

As a matter of information I may state that the Evangelical movement in Servia ("Old Servia" as distinguished from new territory) has been rather "queered" in the eyes of the Government and people by the following facts. Its first representatives on the ground were the little "Fröhlichianer" sect, originating in Switzerland, and known as "Nazaréi" in Servia. Its members refuse to bear arms, and so are especially detested. I admire their grit while I doubt their wisdom. Some of them who were drafted for these wars were executed for refusing arms, and others were imprisoned. The Seventh Day Adventists are carrying on a propaganda in the country, and there are a few Baptists. One must admit that it is rather confusing to the people to be told by some Protestants that they must not defend the Fatherland; by others that they observe Saturday rather than Sunday; and by others that they must not baptise their children, which they regard as essential to distinguish them from Mohammedans.

All these forms of effort, however, are unorganised and desultory, making scarcely any impression on the nation. Not only our Servian friends in the vicinity of Prishtina, but some Servians in Belgrade, are eager to have our American Board Mission undertake a work among them along our usual lines, which they think to be marked by "saving

commonsense," and to result in solid character-building. At any rate, Providence has brought our Monastir Station and some of our out-stations into Servian territory, and we must make the best of it.

One feature of the situation is most puzzling to us. The Greeks and Serbs evidently wish to stamp out the Bulgarian language within their borders. Servia now rules a far larger number of Bulgarians than does Greece—perhaps two-fifths as many Bulgarians as Servians. If we try to preach among these people in their own language, we may be accused of a political purpose. If we try to preach among them in Servian or Greek, they simply will absent themselves, and will accuse us of a political purpose in favour of their oppressors. Shall we abandon effort among them? What shall we do?

We should be very thankful if the Evangelical Alliance could bring to bear upon the British Government such persuasion as would induce it to wield its very potent influence with Servia to permit the simple preaching of Christian truth within her borders, unaccompanied by attacks upon the Eastern Church or its rites, and unaccompanied by instigation of the people against bearing arms or against the Government and its laws in any form.

Hundreds of thousands of people in Macedonia would be most grateful to England and other Powers if they would insist that Bulgarians in Greece and Servia shall be allowed to use their own language without being harried and imprisoned for it. Of course, our Mission would be very thankful to be able to go on preaching the Gospel in the way indicated in the paragraph above, in the language used and understood by the people, where that is Bulgarian.

You may be interested in a further item of news. On Monday, December 15th, I called on a Servian brother in Belgrade, a poor man named Elia. That day he had been sentenced by the court of first instance for attending a gathering of "Nazaréi" two or three years ago. The meeting was raided by the police, who claimed that something was said in it against the Orthodox Church. This is very possible, as I understand that the "Nazaréi" talk about the *ikons* as "idols," and often otherwise speak harshly of the Orthodox Church. Elia was then a "Nazaréi," but is not now. He and four other men, however, were sentenced to one month each, and nine women to a fortnight each, of imprisonment for attending the aforementioned meeting. They intended to appeal, and I don't know the result. Elia said this would be the seventh time that he would have been imprisoned for his faith. He said that when the magistrate sentenced him, he replied: "I thank God that you sentence me for uniting with brethren in prayer, and not for theft, murder, or such things." Had these men and women spent the night together at a café or in a bawdy house, getting drunk and singing vile songs, it would have been legal and constitutional in Servia. But it is illegal and unconstitutional for them to sing hymns, pray, and protest against bloodshed.

Time worketh,
  Let me work too;
Time undoeth,
  Let me do.
Busy as time my work I ply,
Till I rest in the rest of eternity.

Sin worketh,
  Let me work too;
Sin undoeth,
  Let me do.
Busy as sin my work I ply,
Till I rest in the rest of eternity.

Death worketh,
  Let me work too;
Death undoeth,
  Let me do.
Busy as death my work I ply,
Till I rest in the rest of eternity.

—*Selected.*

Co-operation in the Mission Field

BRING

REPORTS FROM SOME OF THE MANY HOME AND FOREIGN CENTRES

OBSERVING THE

Universal Week of Prayer

JANUARY 4-10, 1914.

(WITH ILLUSTRATIONS.)

WORLD'S EVANGELICAL ALLIANCE

(British Organisation),

19, Russell Square, London, W.C.

FOREWORD.

THE reports presented in the following pages speak for themselves. They testify to the rapidly extending influence and usefulness of the World's Evangelical Alliance in its mission to promote unity and co-operation. No more eloquent or influential appeal for the still wider observance of the Universal Week of Prayer could possibly be uttered than that which is contained in the following words* of a great Missionary statesman and leader, Mr. John R. Mott.

"There is greater need to-day than ever before of relating the limitless power of united intercession to the missionary enterprise. A time of unexampled opportunity and crisis like the present is one of grave danger. There have been times when in certain parts of the world the situation confronting the Church was as serious and as inspiring as it is to-day; but has there ever been a time when simultaneously in so many non-Christian lands the facts of need and opportunity presented such a remarkable appeal to Christendom as now? Nothing short of a marked manifestation of superhuman wisdom, superhuman love, and superhuman power can meet this situation. In every conference throughout Asia I was charged by those who have penetrated most deeply into the heart of the problems to press upon the missionary societies the imperative need of more intercession, above all, of united intercession. In no way can those of us who are responsibly related to the missionary forces better, in fact in no way can we so well, serve the deepest interests of all the societies, missions, and Churches as by multiplying the number of real intercessors, and by focussing the prayers of Christendom upon those great situations, wonderful openings, grave crises, alarming perils, and remarkable movements which demand the almighty working of the Spirit of God. This is fundamental and central to everything else we are called upon to do. Far more important and vital than any service we may render in the realm of promoting the science, strategy, efficiency, statesmanship, leadership, and unification of the vast and complex missionary enterprise, is that of helping to release the superhuman energies of prayer, and, through uniting in this holy ministry true intercessors of all lands and of all communions, of helping to usher in a new era abounding in signs and wonders characteristic of the working of the Living Christ. We should be on our guard lest we devote a disproportionate amount of time and thought to investigation and discussion and to plans for the utilisation of available human forces, and not enough attention to what is immeasurably more important—the relating of what we do personally and corporately to the fountain of divine life and energy. The Christian world has the right to expect from the leaders of the missionary forces not only a more thorough handling of the facts and methods, but also a larger discovery of superhuman resources and a greater irradiation of spiritual power."

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* Extract from article in the *International Review of Missions*, April, 1914.

Reports from the Mission Field.

ARGENTINA—Buenos Aires—

"Our Week of Prayer at St. Paul's Church, Palermo, has been a time of spiritual life and of power in prayer. The attendance was well sustained throughout the week."—W. C. M.

Rosario—

"Spanish meetings were quite as well attended as in past years, and we think the prayers followed the suggested topics more closely than hitherto. These meetings were held at 8 p.m. on each successive night during the Week of Prayer in the halls and chapels of the various denominations, and, as formerly, all agreed to suspend their regular meetings to give the members of each Church the opportunty of being present at these meetings. Some of the speakers briefly touched upon the signs of the Second Coming of the Lord. This subject seemed peculiarly in keeping with these meetings of God's people, representing many denominations as well as many nationalities met together as 'one in Christ.' At the address on 'Missions,' the speaker mentioned that Argentina, as a nation, persecuted the poor downtrodden Indians in the past, but he was not aware that the result of the preaching of the Gospel in this country so far had been the means of any single Argentine coming forward to offer himself individually for definite mission work among any Indian tribe in South America. May the Gospel triumph in this ere long.

"English meetings were held at 5 p.m. on Monday in Alberdi at the English Church, and on Thursday in the American Methodist Church in Rosario. The attendances, however, were only small, as the difficulty is that the above hour is not convenient for the majority, and each evening of the week is fully occupied by the Spanish meetings. However, all agree that it would never do to suspend these English gatherings, as it is often the only time in the whole year when we worship along with our Methodist brethren. Praying that God will bless the Evangelical Alliance meetings in other cities of this land, as they have proved a blessing to us."—W. B. AND J. A. R.

BRITISH GUIANA—Plaisance—

"I have the honour to inform you that the Churches, Canadian Presbyterian, Wesleyan, Congregational, and Moravian, on the lower East Coast united in keeping the Week of Prayer as per programme received. Although the numbers at any one service were less than at our last Evangelical Alliance meetings, yet I am glad to say that the earnestness and full outpouring of the Spirit of God in prayer were such as to give us much food for contemplation and stronger resolutions to reach the higher life."—A. B. C.

Zion—

"It is with heartfelt gratitude that I pen the following, isolated as we are in this part of the colony. The programme for the Week of Prayer was strictly observed; all the suggested portions for the Sunday addresses were used, and all the daily readings read regularly and commented on at our morning and evening family worship. A deeper interest has been taken, and many families that could not attend a public meeting were prevailed on to observe the programme. The Holy Spirit was felt in all our meetings, and a better spiritual state seems to prevail at home and among my people. We are always glad to unite with our brethren in all things that work for the world and the hastening of our Lord's kingdom. May the God of Heaven bless our Alliance and use all its members as seems best to Him."—G. A. S.

CANADA—Quebec—

"We have had excellent Week of Prayer meetings both as to attendances and spirit, more so than we have had for some years. There was a greater readiness to take part in prayer, and also a more fraternal spirit. We have great cause for thankfulness. The Church of Rome is very aggressive here, more so than it has been for years. It greatly hinders the Bible Society's operations, especially that of the Immigration Department. Its agents openly destroy the Holy Scriptures. Such conduct is an eye-opener to Evangelical Christians. There is also a bold attempt to proselytise the young people who arrive here, and in many instances these efforts have been successful."—E. J. S.

Beebe—

"For the first time the Churches of Beebe observed the Week of Prayer this year. Our attendances were not so large as we desired, but the meetings were bright and helpful. We used the Alliance Hymnal with profit. At the meeting last night pastors and people testified to the benefit received. The time of the meetings was largely occupied with prayer, and we had 'communion with God.' At each meeting one of the pastors gave a very brief address, simply to give the keynote to the service. All who attended hoped 'the Week' would always be observed."—G. B. F.

Charlottetown, P. E. Island—

"On Monday, January 12th, we organised a Branch of the Alliance for Charlottetown. Of course we have had our Week of Prayer for many years. We have hesitated a long time before starting a branch of the World's Evangelical Alliance, there are so many meetings, and we all work fairly well together. Then the Protestant ministers of our city have their Ministerial Association and we have a branch of the 'Lord's Day Alliance,' 'The Moral and Social Reform League,' 'The British and Foreign Bible Society,' and 'The Temperance Alliance,' in which all Protestant Churches join, and it is largely the same faithful few who are active in all these societies."—T. W. M.

THE UNIVERSAL WEEK OF PRAYER, 1914.

Chinese letter of gratitude and thanksgiving forwarded to the Alliance, together with a translation of the same, kindly made by Dr Darroch, of the Central China R.T.S.

TO THE BRETHREN OF THE WORLD'S EVANGELICAL ALLIANCE
LONDON: GREETING

We received the circulars announcing the Week of Prayer for this year (1914), and as we have received abundant fruit therefrom we venture to send you a report. Unhappily the standard of education in our midst is low; we trust that your honourable society will excuse deficiencies. The circumstances of our church are first set forth below.

Our church is situated in the town of Yen-ma-chwang, twenty miles south-west of the city of Fay-chen, in the Province of Shantung.

It is some years since this place was opened as an out-station. The church members are all of the neither cold nor hot type, but fortunately all have been stirred up by the Week of Prayer circulars, so that the result has been very excellent.

The first three days of our meetings the numbers attending were not more than some forty or fifty each day. The last three days of the meeting the hall was packed inside and out, so that the people could not move. The baptised Christians knelt before the Lord confessing their sins. Numbers of outside people who had never been to worship also knelt before God and prayed confessing their sins and expressing their resolution to turn from their transgressions.

An astonishing event was the action of a stranger living in one of the inns here, who heard the sound of the church bells, found his way to the meeting and knelt and prayed with us.

Also a friendly school teacher, hearing of the prayer meetings, brought all his scholars with him to hear the addresses. A few of these also resolved to be the Lord's.

The Lord's grace is truly exceeding great. There was one old Christian, eighty years of age, whose house is three miles from the church: He came early each morning and awaited the opening of the service. One said to him, "This is a very cold day, and yet you have come as usual." He replied, "From this time henceforth if I am not here I shall be dead." (Meaning, "Nothing but death shall prevent my coming.")

A very illiterate Christian named Djan, who has been a Christian from his youth, but never ventured to speak, has resolved that he will devote part of his time to preaching. This is remarkable grace.

There were those who came from distances of three to seven miles and knelt in prayer, the teardrops falling down on their breasts.

Each day we had four or five preaching services, and have greatly received the Lord's grace, and so make you this report.

WOO HENG-CHEBANG, *Preacher.*
LEEGO YANG-LIU, *Colporteur.*
FAN FAY-YUNG, *School Teacher.*

The 3rd year of the Republic, the 13th day of the first moon.

Morden—

"The Week of Prayer was observed here as usual. The Methodist minister was absent, so that there was not so much union in the meetings as in former years. One worthy feature of the meetings was that three of them were addressed by laymen. They were well attended, and I believe much good was done."—M. C. R.

Prince Albert (Sask.)—

"We held six meetings in six different churches, two Anglican, two Presbysterian, one Methodist, and one Baptist. While the meetings were not largely attended, the spirit was very brotherly, and the general opinion was that such meetings were productive of much good. The subjects in your outline were followed, and the addresses were helpful and inspiring. Wishing you much success in the Master's work."—A. E. M.

Victoria, B.C.—

"The annual Universal Week of Prayer was observed in the city of Victoria this year in a manner somewhat different from that of past years. There was some trepidation about the innovations, but the results were gratifying. Instead of the central prayer meetings, the city was divided into districts, in each of which two or more congregations united. In this way a very much larger number of people came together, and this in spite of unusually stormy wet weather. As President of the Ministerial Association for the past year, I called a special afternoon meeting on the Monday at the Y.M.C.A., that we might have the pleasure of hearing the Rev. A. R. Cavalier tell the story of the Swanwick Conference. The ministers of the city were in attendance, and a fair number of laity, and it was a most impressive hour that we spent, and a fitting prelude to the Week of Prayer. In the central district Mr. Cavalier gave the missionary address on Thursday at the Metropolitan Methodist Church, under the presidency of Dean Doull, of Christ Church Cathedral. On Friday, at the same place, the speaker was the Bishop of Columbia. In every way the Week proved itself a blessing."—R. C.

Caroline Islands—Kusaie—

"The topics for the Week of Prayer were duly received and translated into the Kusaien and Marshall Islands languages, copies of which are enclosed. The Kusaien Church used the topics in their own tongue, and the Marshall Islands in the medium employed in the service in the Kusaie Girls' school. I attended the latter meetings, and God blessed us there. We are praying that the blessing may abide, and that the Kingdom of Christ may be greatly extended in our school and throughout these islands of the sea."—E. B.

CHINA—Changsha—

"As usual, we had meetings here on each day, from Monday to Friday, of the Week of Prayer. These were arranged to be held in five of the churches in this city, and nearly all denominations took part. The meetings were well attended and perhaps there was a closer following of the subjects appointed for each day than I have ever known before. Some of the subjects, as those of Non-caste Races—the Pariahs—of India, Disarmament, and Universal Peace, seemed to get hold of the imagination and fire the hearts of some of our Chinese brethren; and nothing but good can come from this widening of their sympathies. Our weekly English service on the Sunday afternoon and prayer meeting on Wednesday afternoon were made special in this Week of Prayer; but in these we did not attempt to take up the subjects of the day.

"Thanking you again for enabling us to join with our brethren throughout the world in this fellowship of prayer, and feel again our oneness with the One Body, and praying that all success and blessing may follow all the efforts of the World's Evangelical Alliance."—W. H. W.

Chefoo—

"We have had a grand Week of Prayer together, as you will be hearing from Mr. Rhodes, our present secretary. The Chinese meetings were exceptionally good, and the Lord was with us in power. At our C.I.M. Chinese gathering we had about 100 attending daily, and much definite prayer ascended to our Father in heaven. Both men and women turned out well, and the definiteness of the prayers is a thing to rejoice in. As usually the Chinese pray for anything and everything except the special matter in hand, so I feel that this marks a grand era in the life of the Church here, and our expectations are great for the future. Besides our own meeting, which has been held during the past six years, this year we had Chinese meetings daily throughout the Week, both the Baptist and Presbyterian Churches taking part, which is a great advance on previous years, and one for which we must rejoice."—A. H. F.

"It is a joy to be able to report that the Week of Prayer has, so far as Chefoo is concerned, proved a very helpful season, and a time when the cords binding us together have been drawn closer than perhaps before. Definite prayer was made some time before the meetings began that God would prepare all hearts, and that the Holy Spirit should have His rightful place in all our gatherings; and it is with thanksgiving to the Great Head of the Church that we send you the good news that the Lord graciously and very fully answered the prayers of His servants. May we not be slack now in looking for the answers to the petitions asked throughout the Week of Prayer.

"As in previous years, we had united English meetings on five afternoons, and in the middle of the week the united gathering with our Chinese brethren. Distances would not permit a daily united meeting of Chinese, but meetings were held in the different churches at hours most convenient for those concerned. It may interest you to know that the special topics were brought before the Lord in gatherings of varying size. Quite a large proportion of all the missionaries at Chefoo attended all the united English meetings; not one missionary failed to attend one or more of the English meetings, except in case of sickness. For this manifest work of the Holy Spirit in drawing us all into a closer bond in praise and prayer, and for His work in all hearts, we ascribe to God the glory due to His holy name.

"The suggestion of the Alliance that the greater part of the time should be devoted to in-

ABASEKIMU MU NJIRI

(EVANGELICAL ALLIANCE)

SABITI YOKUSABA WONAWONA EYA BULI MWAKA

OMWAKA 1914.

Okuva ku Sabiti Jan. 4, okutusa ku Lwomukaga, Jan. 10.

Ebigambo ebikulu ebyo-Kulanga.

Twegairira Abakristayo abakulu era na Baigiriza bona okutesa nga tebunatuka okukunganya Abakristayo bona OKUSABIRA AWAMU, buli lunaku mu Sabiti eyo, era nokubunya empapula zino buli wantu. Namwe abalibulira ku Sunday January 4, tubegairide okubulira ku bitundu ebyo ebironde ku lunaku olwo, era nokutegeza abantu ensonga nga bweri eya Sabiti Yokusaba wonawona.

Eri abo bona abakowola Erinya lya Mukama wafe Yesu Kristo, mu bifo byona webyenkana.

e Namirembe,
November 1913.

Abaluganda Abagalwa,

Ekibina kyabo "Abasekimu mu Njiri" batuita nate nokwagala okusaba fena mu sabiti yona esokera mu mwaka 1914.

Era tubegairira okusaba Omwoyo Omutukuvu, olwo kutekeratekera Okusabira awamu, alioke atulung'amye nga twebuzaganya ebigambo bino :—

1. Mu miaka enkaga mu musanvu Katonda yakabede abo Abasekimu mu Njiri, nabawa omukisa nga baigiriza ababe nga bwebagatibwa awamu mu Ye. Kale twagala okweyongera mu maso okugatira awamu abo bona abagoberera Omulokozi wafe, nandiki tulowoza nti ebyo ebyeda biinza okutumala?

2. Bwetuba nga tumaze okukung'ana bwetutyo ku naku enkulu, nga tweyongedeko omuwendo, olwo Kukiriza okumu okuli mu Mukama Omu, tetutera kwawukana nokwerabira bwetusekimu feka na feka era wamu ne Yesu?

3. Ababulira Enjiri mu Mawanga batwegairira buli mwaka okugatibwa awamu okusinga eda. Ekanisa ya Kristo teinza kuba na mānyi, wabula nga eyolekera obumu mu kukiriza ne mu kwagala. Kale twetaga okwegairira Katonda, alioke ainzise abomu Kanisa zona okunyuwereza awamu Obwakabaka bwa Katonda obuja, nandiki si wewawo?

4. Era kitugwanira okusima kyetulowoza fe kubwafe, nandiki Mukama wafe kyasima, era kyasaba, era kyalagira? Era kitugwanira okwāwukana olwe mpisa ezitali za kukiriza, ezituziiza obutagatibwa bumu, nandiki okunyikira okutabagana olwe bikulu byetukiriza, nokusabira awamu mu kwagalana nobuwombefu?

Kale, tubegairide mwena "okunyikiriranga mu kusaba, nga mutunulanga mu kusaba mu kwebaza."

Era Sabiti Yokusaba bweriba nga ewede, tunyikirenga okusaba Katonda, nga tulindirira byalidamu ku kusaba okwo kwatwakawadeyo Gyali, nga Okwagalakwe bwekuliba.

Kale, Abaluganda Abagalwa, tubalamusidza nyo, era tubegairide okusekimu nafe fena mu Kusaba okwo, nokuita banamwe okusabira awamu namwe mu buli kyalo.

Fe abaluganda Abakristayo ababágala enyo mu Mukama wafe.

J. J. WILLIS,
Omulabirizi we Buganda.

G. K. BASKERVILLE,
Sabadikoni we Buganda.

T. R. BUCKLEY,
Sabadikoni we Sasa eryo Buvanjuba.

B. MUSOKE ZIMBE,

N. MUDEKA,
Kuluvo Lukiko lwo Bulabirizi.

EVANGELICAL CHRISTENDOM

tercession was heartily accepted by all the leaders, and we had no addresses. The hour is all too brief for prayer and praise, and the benefit in carrying out the suggestion was realised by all. The Word of God, a few helpful thoughts from the passages read, or concerning each topic as presented, and the rest of the time was given to the special cause which had drawn us together."—F. H. R.

Hankow—

"During the Week of Prayer last January we were favoured with exceptionally fine weather, and the attendance was very good. The spirit of unity and purpose and brotherly love was apparent, and we felt that we were one in Christ. In the addresses and prayers it was repeatedly emphasised that we must present a united front in winning the outside world for Christ. We trust much good will result from these united gatherings."—G. M.

Kweiyang—

"We have had meetings every evening during the Week of Prayer, and we were able to join in spirit with fellow-believers each day. The attendances have been about forty each evening, and the meetings were conducted by three Chinese Christians and two foreign missionaries. I am glad to state that there has been a readiness to pray, and I am sure our people who attended are the better for putting aside merely local needs for a time and joining in prayer for saints and sinners in all lands."—G. C. S.

Lanchow Fu—

"Just a line to let you know that last week we observed the Week of Prayer, with a daily attendance of twenty to forty persons. The spirit of prayer was poured out upon us, and I trust that there will be large answers. We were glad of the opportunity of meeting in spirit with God's people throughout the world at the throne of grace."—G. A.

Pakhoi—

"This year the three Evangelical Missions working here took part in the meetings, viz., American Baptist, German Presbyterian, and Church Missionary Society. There was a marked increase in interest in the subjects dealt with by the Chinese speakers this year. The attendance was also better than usual."—W. E. H.

Pakou—

"As desired, I am sending a brief account of meetings held here during the Week of Prayer. Being the only Mission here, we cannot write as to the effect of union, but the fact of union on a vast and extensive scale was continually referred to; that believers in most lands were united in prayer during this week, using the same petitions, was a remarkable occasion and cause for prayer and thanksgiving. I am sure the meetings were helpful to all who attended, and the interest continued, giving promise of advance in spiritual life and service, besides enlarging the mind as to the greatness of the work of God in the world. The subjects suggested were helpful, and we appreciated much having the translation into the native language, *i.e.*, Mandarin. We desire that your efforts may be crowned with success."—E.E.

Paotingfu—

"We desire to thank you for the Week of Prayer topics sent to us from Hankow. They filled a very much felt need. The Week of Prayer seemed to be more than usually serious and well attended this year. We sent out to the country stations as well as planned for union services here in this centre, so that a larger area was reached than usual. Having the programmes, we were able to secure the attention to this important service of the groups of Christians all over the field. Our country elder assured me that 'even the devils had been subject to him' in answer to his earnest prayer in the name of the Lord Jesus. He was greatly delighted. On these last two Sundays I have been following up the thoughts and themes of the Week, trying to deepen impressions and to lead the people out into active and systematic service."—A. M. C.

Pingliang—

"With great gratitude to God I inform you that we had a most blessed Week of Prayer and intercession together with our Chinese brethren and sisters at this far-off mission station. We used to assemble in the forenoon for Bible study and prayer, and kept on until afternoon, when we had a little change. In the evening we met again, and I am so glad to tell you that the Lord blessed and became more dear to our hearts. Our native friends really got a great blessing. Praise God!"—D. T.

Shanghai—

"It is again my privilege to let you know that the Week of Prayer was observed here last week. We had some good meetings, and a spirit of earnest prayer was manifested amongst the Lord's people gathered together. I think our meetings here very markedly manifest the spirit of unity which does exist amongst the Lord's servants on the foreign field."—J. H.

Sianghsiang—

"I am glad to report of our Week of Prayer. We had meetings with the Chinese Christians every evening. One day we met at the American Presbyterian Mission, and the other day at our own Mission. So we had a week of good fellowship and harmonious unity. All the meetings were well attended, and many earnest prayers were delivered."—J. G.

Tientsin—

"Just the brief report requested of the observance of the Week of Prayer here in Tientsin. In the Chinese Churches it was very heartily kept, but you will have a full report, doubtless, of that. My report must be of the 'Foreigners.' The meetings were held each day in Union Church, I was only able to be present on the Wednesday, when twenty were present, British, Americans, and Dutch, missionaries, civilians, and soldiers. It was distinctly good to be there. The fact of Union Church being without a pastor has been a cause of considerable delay and difficulty this year."—R. E. F. P.

Yungcheng—

"During the Week of Prayer we gathered together every evening in our dining-room about thirty persons; amongst these were several in-

आलमगीर और इतिहादी दुआ का हफ्ता

मजमून अज इतवार जनवरी चौथी ता शनीश्चर
जनवरी दसवीं १९१४

इतवार जनवरी चौथी १९१४—

दर्स ओ इजाज के मजामीन

"ताकि सब एक हों.." यूहन्ना १७:२१। "कायम चैन रहो।" कुरिन्थ १३:११ "अब कह-सुन-सुनत तुम पर मालिक हो गया तो तुम क्या पाओगे.." अमास १:८ "तुम तमाम दुनिया में जाकर खल्क के सामने इंजील की मुनादी करो" मार्क १६:१५ दुआ की बरकात से हमारे खुदावन्द और मसीह की दो राएं हैं—मत्ती ११:१५

सोमवार जनवरी पांचवीं १९१४

शुक्रगुजारी और फरोतनी

शुक्रगुजारी—कि खुदावन्द यसूअ मसीह हमारा है और कि उसकी मुहब्बत का कोई अन्दाजा न हुआ, कि हमारे लिये इंजील के जरिये एक कुशादा दरवाजा खुला है, कि वह आज तौर पर मसीह ही पुकार है कि सारी मसकूनत में दुनिया में सबसे बड़ी और खुशी मुबारकी और बहाली कुरबान है।

फरोतनी—इस लिये कि इस मजामीन की वजह से एक तेज रोशनी डाली जाती है जिससे मकरूह गुनाह पाए जाते हैं जिससे मकरूह गुनाह हैं पर असर पड़ता है।

इस लिये कि खुदावन्द के काम के लिये बड़ा सुधार और काफी मददगार पहुंचाने से मसीही मजहब बराबर लाचार रहता है। इस लिये कि खुदावन्द के दिवसों में तौर पर ये दुआएं की जाती हैं

उजाड़ से खबर—२ यसूअ का ७ बाब १८—२८ वचन
जबूर ९६, २ तिमु की ३ बाब
दुआरामिया ३/चाह ७—११ नाम

Section of the Programme in Hindi.

ANNUAL UNIVERSAL WEEK OF PRAYER.

Section of the Programme in Telegu.

quirers won for the Lord. We feel it a privilege to be united with God's children all over the world. May the Lord richly bless the World's Evangelical Alliance."—A. B.

Cuba—Santiago—

"I have the pleasure to report to you that with the grace of our Saviour we were able to hold the prayer meetings in the first week of this year, commencing on the fourth day and closing on the tenth. We received many blessings from Heaven. The brethren attended every night with interest in my little chapel, and some looked for salvation. We were very rejoiced with these services; we have gained very much in every way and circumstance, because we have been gathered together in the love of the Lord Jesus, our blessed Redeemer. My desire is that all Christian people may be one in Him, for which I pray night and day."—J. R. J.

EGYPT—Alexandria—

"Under the auspices of the Evangelical Alliance, meetings of united exhortation and prayer were held from Monday to Saturday in the Soldiers' and Sailors' Institute. The lighted hall of the Institute was kindly given to us for these meetings free of charge. All our local Protestant clergy, British and American, helped in the conducting of the meetings. Our average attendance was about thirty. It should have been three hundred. Those who attended were the brothers and sisters in Christ who are most actively interested in whatever concerns the name and kingdom of our Lord in this city. The meetings were marked by that fellowship of the spirit which makes the communion of saints. The world waiting for its King has the right to wait on till it sees the promised sign, the most difficult of all—union among the Churches. May the Lord bless abundantly whatever promotes the cause, and so hasten the kingdom of our Lord upon the earth."—G. M. M.

Port Said—

"The Universal Week of Prayer was again observed in this isolated corner of the land of Egypt, as in former years. The meetings were held in the Bible House, and were the means of bringing together, night by night, a goodly band of the Lord's people, representing all the missions and Christian workers in the town. There were also amongst us some American missionaries on their way to China, and Christian tourists, with whom we had happy fellowship. The meetings throughout were warm-hearted and helpful. The many important petitions brought before us on the programme called forth a prayerful response, and we trust these gatherings have contributed something toward the cause of Christian unity."—W. T. F.

German East Africa—Beregu—

"For many years I have (thanks to having the Topics sent me) joined with you in prayer during the Week of Prayer. When at Mamboya I got some native Christian women to join with us each day in prayer, and I hope in the future I may be able to do something of the sort here. In addition to our remembering in private the subjects for prayer, three of us (ladies) remembered the particular topics at noon-day. Praying for blessing on your work."—K. P.

GERMANY—Frankfort-on-Main—

"From year to year the interest and attendance during the Week of Prayer is on the increase. The union services in the French Reformed Church unite the Christians of all denominations. Several pastors of the State Church lead the prayers alternately with the Methodist, Baptist, Free Church, and others. The daily topics were introduced, and with a short address the needs were pointed out and the subjects for thanksgiving mentioned. Even in the first afternoon the church was crowded and the gallery filled. This has never happened before since 1893, when we began the meetings. In seventeen places in Frankfort and surroundings each evening prayer meetings have been organised, some of these being attended by several hundreds of persons. Everywhere the spirit of prayer was dominant, and many joined in the prayers. The Christians in Germany feel deeply the blessing of God in the public avowal of their beloved Emperor of his Christian faith and trust in the living God. The day set apart for prayer for families, &c., appeals to many hearts. A final service with Holy Communion seemed to draw all brethren together once more."—C. DE N.

GREECE—Athens—

"Our meetings have been well attended in spite of the unfavourable weather. Thanks be to God for all! May He give His blessings on the Universal Church and the work of the Evangelical Alliance."—P. G. L.

Salonica—

"We met together as usual, Greek and Bulgarian. I feared our two congregations could not or would not agree to come together this year, so fierce is the mutual hatred and persecution among the two nations; but to our surprise and delight the attendance was better than ever before. We had fifty souls one night, and an average of thirty for the six evenings. What an example of the power of the Gospel!"—W. C. C.

Iceland—Isafiord—

"The Week of Prayer was a time of much blessing. We know of two real cases of conversion as a definite result. Both parties yielded to the claims of Christ while the prayer meeting was going on. The attendance was exceptionally good, in spite of very adverse weather."—J. L. N.

INDIA—Beawar—

"As promised, I printed one thousand copies of the Call to Prayer in Hindi, and distributed them to all our stations as per enclosed example. The stations were all over Rajputana—Ajmere, Nasirabad, Beawar, Jaipur, Udaipur, Jodhpur, Alwar, Piploda (Kotah State), Kotah, Todgarh, Merwara, Ashapura, and Ajmere. Most places, I think, had a daily prayer meeting in the evening."—A. N. L.

Kasauli—

"Once again it has been the privilege of our Mission staff and the Christians of our district to associate themselves with Christ's people in the Week of Prayer. We met in goodly numbers. At each meeting a worker was chosen to give a brief address on the subject for the day, and then the meeting was given over to prayer and praise. A

THE UNIVERSAL WEEK OF PRAYER.

EGBE ADURA ODUN NI GBOGBO AIYE.

IPE FUN,

ADURA OSE EKINI ODUN NI GBOGBO AIYE.

(A DA ỌGBẸ YI SILẸ NI 1840)

TI ODUN 1914,

Sunday Januari 4 titi di Saturday, Januari 10.

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1 Ki ebogbo Ọlọri ati Onigbagbọ jọ wọle ọ Ẹlẹ, lati mu ki awọn Onigbagbọ papọ fun Adura, Iyphan lojojumọ, li Ọjọ yi, ki awọn si tu Iwe-Adura Ọdun yi ka-kiri.
A bẹ awọn Onirẹsi gidigidi lati ṣ Ọrọ Ọlọrun ta a daniyan ṣ ọ.wuni li ọjọ Sunday, January 4, ki awọn si mu ọrun,Adura Ọdun wa si waju Ijọ wọn

2 Ẹ mayi tete ṣ irubin Ipade ti ọ ni, ati ohun ti ọ ri nibẹ ranṣẹ si Olori Akọwe Egbe Adura Ọdun (1: Lo Ọpa) 19 Ramsell Square, London, W. C. England, lati ọ ọ nse Iwe Irohin Adura Ọdun.

"Si gbogbo awọn ti npe orukọ Oluwa wa Jesu Kristi ni kì gbogbo."

Ara, alafẹ niwa Oluwa,

A ṣe ayle lọkan si i ṣ Onikọ gbẹ̀ ajọ ki adura ọ ṣọwọgba, lati dapo mọ egbe Onigbagbọ ni gbogbo aye ti ọdun ekini ọdun 1914 Januari 4 titi di 10 fun adura ọjọ ati ọpe.
Awa gbidanwo lati tọwọ lọwọ ayun si iṣaṣepọ Adura layọpa yi lati jẹ ki Ẹmi Mimọ dari wa lati ro ibere kukuru wọnyi :—

1 Fun ọdun mẹtadilaadoje wa, ni Oluwa ti abọla ti o si gbekalẹ Egbe Adura Ọdun, ti o si nran lọwọ lọna iyanu lati mọ layọkan wọle niwo ọ. Eyiti ati ọe ọpẹ lọ ọ wa lọrun ? Njẹ a ko ni okan papọ lati ọe si i ti awọn ti o ṣ ti.e si abọla Olugbala la si aye, ti awọn si ṣ ayọkan wọle fun daju-daju ni ibe igbagbọ ati ifẹ mimọ kan ?

2. Igbo pupọ ki a apade layi lọkọdun ati aigbe mirun pọlu. ti ọrọlọpọ ewa apaja. ti a ṣ ọwọn wọle Igbagbọ kan si Oluwa wa Jesupe, ongbẹ lọkọ ti a tubu tan a gbagbe ọbe ti o ro wa ọe ayi ara wa. ati Ọlọ ?

Section of the Programme in Yoruba.

O Fanonoga mo Calosaga i le Canaaga fou, 1914.

Aso Tofi, Aoao. 1.

O le Faalelei ma le Faamaoliloa.—Faalelei lava na matia o i latou le Tusaaga Paia. Ua auilelei mai ia i latou le alofa ma le alofa mutimutivale, ae ifo lava faapea ai i latou. Ua pule lava le Atua, o loo ia te matou e galue mai ai lava matou. Ua tatou mafai ai lava le faioloina ma avanoa mai le Tala lelei. Ua tatou lava le matuaoso o faaliliuga faamasi ai i matou, o tautasi la Alii; ia tatou pipii faa-i le faamaoniga ia Keriso," ua tatou mafai faatasi i le "ua pulea." Ina ia fiti i tatou uma i le Tusi Paia, le mamalu lava ia i tatou, auā "e mai le Agaga o le Atua la." Ina ia avea le faiaoaoga faamasani ma alofa o tulafa ese ai mea uma ma matauga faatasiva pe faalavelaveina ai oloi Ekalesia. Ina ia faalaulelea ai tagata o lona va tatau ina latou lagona o tagata o lona va tatau ina latou tuuinoa ese.; latou lava ulua ma e latou ulua e fai ma taulaga i le Atua. Faites : Efe. i. 15-23; Efe. iii. 10-21 . 1 Kori. ii. 1-5; Kolo. i. 18-29 : 2 Ioane.

Aso Tuaese, Aoao 3.

O Malo ma le Pule.—Faafetai i le Atua ua na tuuao pea le Alofa i le fia avanoa matauga faalavelave, e ia le vaivai i Sulusa ma le faapologaina o tagata i Aferika ma Amerika i Sputo Ina na lagona o le Ekalesia le valaau iga ia matauga ma o matio lenga. Ia faamaelale ona na le va'a manuiaologa i le va o Malo. Ia tatalo iuo ia ou mai le Alofava i le lalelaga atua. Ia matuaoso le Tupo o tupo o Tupe, ma Pasefiuma, ma Paipole ma uiitafi) latou le ta le. Ia avanoa matauga uma na le o gatasiaoai ma le Tala lelei. Ia tatalo mamoe pese a le Malo—O Alii Kerisa ma Pasefiuma ma i mea tofiga uamea ma Pitafiu, ma Lauiiva, ma 'Aavea, ma ma tagata matua i lenei Aoaoga. Paites :-1 Timo. ii. 1-8 , 1 Pete. ii. 13-17; Sala, matio ; ilalamoa uamalii.

Aso Sa, Aoao. 4.

O Nuu ma.—Tatalo ina le lelei le pule i tagata o Nuu ma. Ina ia mamalu ita uma o le Atua—o le tulafale o le Tala lelei, o Faifaua fuaa'i, o A'oga ma le Pese faale-timi Ina ia matuaoso i le faalelagaga o le Tala lelei le lona Kerisa. Ina ia mamalu le galuega i Pupiia, ma Miss Kjiel Simonsi, ma Skalli. Ina ia tumau le faatuatua i le Faaolataga na mamalu, ma le mamao o le Agaga Paia e manuia ai faamasaniga i ai le lalelaga. Ina ia tutuusaga Ekalesia i Nuu ma i le avanoaina o le Tusi Paia. Ina ia faamaoniga le va'aiga lenga. Ina ia ta'ita'iina le mamalu o Iatilia ma Suiua i ala o mamoe ai faalelagaga. Ina ia tumau tagata Mamoetia ia Iesu.

O Matou ma Lauga :—"Ina ia mai i latou uma." Ioa. xvii. 20. "Le matuaoso lava i le lona o tasi ma le mamalu o tasi." 1 Kori. i. 10. "A e mamao e mamalu le lauga, pe a oko ifo le Agaga Paia i lauga ia te outou." Galo. i. 8. "O atu le outou i le lalelagi uma, lua talai atu ai le Tala lelei." Maeo. xvi. 15. "O mea o le lalelagi na avatu mo le tatou Alii." Psalo. xli. 19.

Aso Gafua, Aoao. 5.

O Aiga, ma A'oga, ma le Taeaiga.—Faafetai ina ua ulumalie ia lauiia i le galuega a lauo i le taeaiga. Tatalo mo Mamoe, ina ia lauo ilaoa ma le'ai'iina le faaaoga i "o'ae'aga ma aoaoga o le Alii." Ina ia le faatinoaina i lauo i le aiga. Ina ia manuia Fale-o'aga ma ō fai vaivaiga. Mo A'oga o fai i Asa Sa ina ia fai ma ulu o iliiu ai le taeaiga ia lauo. Mo A'oga matalo ma tamaiti ai le 'ae faigalelaga ma lauo. Mo A'oga maoae ina ia tuuaoso ma lauo ma o fai i mea o le o ulu ai le Atua ma matalo ai tagata. Ia tatalo le tatou Alamoe i ona itu uma. Ia ulumalie lava le Ekalesia taalo ai galuega maoae a le Aoaoga Paia. Paites :—Salo. xlii. 12, xciii. 9-15, ciiii ; 2 Timo. iii. 15-17; Ieoua. i. 1-6. xxiv. 15 ; Faate. i. 7-9, xv. 22.

Section of the Programme in Samoan.

EVANGELICAL CHRISTENDOM.

Christian feast was given by a Kalka Christian community to all our workers and visitors, and this act of hospitality was greatly appreciated, and was an object lesson to their non-Christian neighbours. The magic lantern at night proved as attractive as ever, and a large number received the message. It is a heartening and helpful thing for our isolated Christian workers to come together thus and realise 'the tie that binds,' and to rejoice in the thought and fact that they hold fellowship with Christians throughout the world. The Evangelical Alliance proves itself a blessed bond of union, and makes for unity of the Faith and the extension of Christ's Kingdom. May the Lord bless and use the Alliance more and more to His glory."—C. H. W.

Jamaica—Lucea—

"We held very helpful united services during the first week of January. The attendance at the meetings was better than last year, and the spiritual tone higher. The Baptists, Presbyterians, and ourselves united this year, and we closed the series of meetings with a united evangelistic service in the Methodist Church."—A. C.

JAPAN—Hakodate—

"I am glad to be able to report to you that we had united meetings during the Week of Prayer in this town. The four Churches, Episcopal, Methodist, Presbyterian, and Congregational, had them alternately in their churches, and those I attended were fairly well supported and had a truly good spiritual and united tone about them. Union is in the air in connection with the work of Churches in Japan just now, and prayer is *the* thing we can most profitably unite in. May great blessing come in answer upon the Universal Church of Christ this new year!"—D. M. L.

Takamatsu—

"Just a word to let you know that we had a very profitable Week of Prayer. Evangelicalism and Sabbath observance seemed to take hold of the members of our little Church. Several made resolutions to keep the Sabbath and to do more work for the Master. We also had meetings during the Week at two other points in the province. You are doing a great work in calling the Church to a week of united prayer. May God bless your efforts richly!"—S. M. E.

Yokohama—

"As I was honoured, as heretofore, by copies of the programme in advance for the Week of Prayer, 1914, I count it a privilege and duty to report what efforts were made for printing and distributing copies of the programme to the missionary and foreign communities in Japan. Several copies of the full translation into Japanese were supplied to small bodies of believers, to keep them in concert with the whole Sacramental host. From many of these Churches I have received encouraging reports. The project of a three years' campaign of Evangelism in all parts of the Empire, beginning in the spring, claimed a good deal of attention. The weather throughout the meetings was favourable. At the Yokohama Union Church (English and American) there were full meetings daily, led by representative leaders. It really looked like a return to the beginnings of the Week of Prayer fifty years ago. This year the several Churches and preaching stations all united in turn at the larger churches of the city. This is an augury for good that, so far as I know, Yokohama monopolises. There was one drawback to the meetings, which was a two days' conference of the Confederated Missions held in the middle of the week in Tokyo. It was largely attended by missionaries from all parts of the Empire. The exercises, devotional and inspiring, were yet too taxing for the proper observance and securing the wider results of the Week of Prayer. It seems so great a privilege to be permitted day by day to bring the great round world before its Maker's footstool, and tie it there by the golden chains of faith and love."—J. H. B.

Madagascar—Fianarantsoa—

"We had very good times, and most of the meetings were well attended. I trust the influence of them will be felt all through the year. All three Protestant Societies united, viz., the London Missionary Society, the Paris Mission, and the Norwegian Lutheran Mission. Following upon the visit of the deputations from the various Societies working in the island, these meetings and the various conferences we have held should all tell in the direction of union. It was really a fine sight to see so many Societies and nationalities uniting together in Tananarive during the visit of these representatives."—A. S. H.

Madeira—Funchal—

"We were only able, as before, to work the Week of Prayer subjects into our Portuguese meetings, but this we did with great profit. We need your prayers."—W. G. S.

Malta—Valetta—

"The weather was unfortunately somewhat stormy, as it usually is in the first week of January here, but the gatherings were well attended, representatives, both clerical and lay, of the various denominations being present. The majority of those who came most regularly were service men of the Fleet and Garrison, some walking from barracks over two miles distant. There was an earnest and 'faith-full' spirit prevailing, and it was felt that the Week of Prayer afforded a special opportunity of 'helping together . . . . by supplication.' Altogether it was a good time."—G. A. S.

Malaysia—Singapore—

"The first day of the Week of Prayer was so very wet with heavy tropical rain all day and night that there were very few people in any of the churches. I think that this affected our attendance during the week, which was certainly smaller than usual. The Methodists, who have their conference and examinations during this week, were so busy that few of them could come. Monday was also very wet; but Tuesday, Wednesday, and Thursday were much better, many new faces being seen, and many more people were present. On each of these three days the spirit of prayer was most marked, and one left the meetings feeling that Christ had been in our midst, and we had been uplifted and drawn together."—C. E. G. T.

THE UNIVERSAL WEEK OF PRAYER.

UNUM CORPUS SUMUS IN CHRISTO

INVITACIÓN DE LA ALIANZA EVANGÉLICA MUNDIAL

PARA LA

Semana Anual Universal de Oracion

(ORGANIZADA POR LA ALIANZA DESDE 1846)

PARA 1914,

DOMINGO, 4 de ENERO, á SÁBADO, 10 de ENERO,

ambos inclusive

1. *¿Tendrán la bondad todos los directores y obreros cristianos, de hacer PRONTOS ARREGLOS con el fin de reunir á los Cristianos para ORAR UNIDOS, diariamente, durante esta Semana, y de circular extensamente el Programa? A los Predicadores se les ruega encarecidamente que el Domingo, 4 de Enero, prediquen sobre los temas sugeridos para Sermones, y que recomienden la Semana Universal de Oración á sus congregaciones.*

2. *Sírvanse enviar sin demora breves reseñas de las reuniones efectuadas y de sus resultados al Secretario General, World's Evangelical Alliance, Mr. H. M. GOOCH, 19, Russell Square, London, W.C., Inglaterra, para su publicacion en la "Evangelical Christendom."*

A todos los que en cualquiera lugar invocan el Nombre de nuestro Señor Jesu-Cristo.

Hermanos amados en el Señor.

En el único Nombre que hace aceptable la oración os invitamos una vez más, á que durante la primera semana de 1914 (4 á 10 de Enero) os unais con vuestros correligionarios por todo el mundo, en Suplicación, Intercesión y Reconocimiento de Gracias.

Además, y como preparación á este concierto de oración, nos atrevemos á pediros que busquéis la dirección del Espíritu Santo al considerar las breves preguntas siguientes:

1. Durante sesenta y siete años Dios ha honrado y bendecido á la Alianza Evangélica Mundial en la obra de ayudar á su pueblo á realizar su unidad en Él. ¿Estamos satisfechos con el progreso alcanzado, ó falta todavía mucho que hacer para que los que aman y siguen al Salvador comprendan y manifiesten plenamente su unidad en los vínculos de la santa fe y amor?

2. ¿No acontece con demasiada frecuencia que nos reunimos así en creciente número, anualmente, y en otras ocasiones especiales, atraídos por las doradas cadenas de la única fe y del único Señor, y luego nos separamos y olvidamos los lazos que nos ligan unos á otros y á Él?

Section of the Programme in Spanish.

Manchuria—Fakumen—

"I beg to report that we had profitable prayer meetings from Monday till Saturday of the Prayer Week in Fakumen Street Chapel. The Chinese translation of subjects of prayer and passages of Scripture reference was very helpful. There was a spirit of freedom and earnestness in the petitions and thanksgivings. We are thankful for the meetings."—F. W. S. O'N.

Mauritius—Vacoas—

"Prayer meetings were held in the different houses of Christians during the first week of the year. The attendances were good."—S. T.

MEXICO—Diaz—

"It is with pleasure that I am able to report an especially helpful observance of the Week of Prayer this year. The terrible condition of the country seemed to help us to throw ourselves the more completely on the mercy of the Lord, and ask Him to do for us that which we are unable to do ourselves. All the services were held in the afternoon except the one on Wednesday for 'Las Naciones y sus Gobernantes,' which was held at the People's Institute at night, and at a time when governmental conditions here are in such terrible shape. The meeting was one not soon to be forgotten."—S. G. I.

Muna—

"The English here celebrated the Week of Prayer, and the total number who attended the services during the week was 544. God blessed the services greatly."—L. B.

MOROCCO—Mogador—

"We have spent a very happy time during the annual Universal Week of Prayer, carrying out with exactitude the programme sent. There are very few Protestants here, but all those who took part in our little services expressed their gratitude for benefits received, and we really felt the Lord's presence among us. May the Prince of Peace establish His peace in this country, and good will towards men, so that we may be able to work for the advancement of His reign."—T. E. Z.

Rabat—

"I am alone just now, but I really enjoyed carrying through the programme of the Week of Prayer. If there were more united prayer, and more of God's spirit dwelling in our hearts, there would be realisation of united voices joining in song because they see eye to eye. Then we might see something of what the messengers of Jesus should be, and say with the words of verse, 'How beautiful are the feet,' &c."

Tangier—

"We have had meetings every week-day in different houses, and on the Thursday in mine. The room was filled, and Mr. Hamilton de Courcey gave us a valuable address."—A. C. I.

New Hebrides—Tongoa—

"I have again received your circular letter and am translating it, and will circulate it on the various islands and among the several villages of my district. Hitherto we have not been troubled with different denominations, so that practically these differences are almost unknown to my people. Nevertheless, there is still call for union, as the old divisions die hard; and, besides, it is most desirable that they should unite with Christians all over the world in prayers for the coming of the kingdom. Last year (or rather this year) I was absent on furlough, and there were no meetings here, but some previous years we have had most fruitful meetings, and we shall join with you this year."—O. M.

Nicaragua—Bluefields—

"Although somewhat late, no doubt a short account of our meetings during the Week of Prayer will be welcome. I am glad to be able to say that this year's meetings were the best of all we have had since I have lived in Bluefields. Meetings were held each night, the Anglican and Moravian ministers taking part. Best of all was the increased willingness and spiritual perception on the part of the large number of those who led us in prayer."—G. R. H.

Nigeria—Lagos—

"The Native Independent African Churches of the colony of Nigeria desire me to transmit for your information news of the successful prayer meetings they have had this year during the annual Universal Week of Prayer. The prayer meetings were largely attended, and for the first time in Nigeria the programme of the Evangelical Alliance for the Week of Prayer has been translated into the Yoruba language, printed and widely circulated. The Native Independent African Churches pray that the Almighty God may direct the spirit of unity to abound more and more, so that the Church of Christ, scattered in all parts of the world, may truly know that they are 'one in Christ Jesus.'"—G. A. O.

NORWAY—Christiania—

"The International Week of Prayer has just passed by, and I thought you would be interested in a few words from this land of the far north. I have just taken up work as a travelling evangelist in the Baptist denomination. As such I came to this city to stay during the Week of Prayer. We called together representatives of the different denominations, and agreed to gather together in union prayer meetings, using the programme of the Evangelical Alliance, which, by the way, is used all over Norway. The meetings were held each evening in the six different churches in the city, the Salvation Army being included. The spirit of prayer and unity grew stronger and warmer each day, and the Holy Ghost made strong impressions on the hearts of many. The closing meeting, last Sunday evening, had from 1,200 to 1,300 attendants in the largest church in the city, and it was a splendid and spiritual meeting. Testimonies and prayer sounded fresh and loud all over the church, and the Lord's call and the Spirit's presence were deeply felt. The union meetings are over, but I will continue special meetings for four evenings this week, and am praying that God will bless them with His own presence. With great interest I read your magazine, EVANGELICAL CHRISTENDOM, and I see the problem is the same all over the world—how to get men into personal contact with Christ,

Ein Leib sind wir in Christo.

Evangelische Allianz.

Einladung zur jährlichen allgemeinen Gebetswoche

vom 4.—10. Januar 1914.

(Veranstaltet vom Zentralkomitee seit 1846.)

An alle, die den Namen unseres HErrn Jesu Christi anrufen an allen Orten!

Geliebte Brüder! Im Namen unseres HErrn Jesu Christi, in dem allein unser Gebet angenehm ist vor Gott, laden wir euch wiederum ein, in der ersten Woche des neuen Jahres vereint mit ungezählten Gläubigen in aller Welt Bitte, Gebet, Fürbitte und Danksagung vor den Thron der Gnade zu bringen.

Seit 67 Jahren hat die evangelische Allianz durch Gottes Gnade daran arbeiten dürfen, daß ein Band um die Glieder seines Volkes in aller Welt geschlungen werde. Sind wir mit dem Erfolg zufrieden? Oder fehlt nicht noch viel daran, daß sich alle, die den Heiland liebhaben und Ihm nachfolgen, in Wahrheit eins fühlen und solche Einheit auch betätigen?

Ist es nicht häufig so, daß wir uns zwar in der Gebetswoche und bei anderen besonderen Anlässen, zusammenfinden, gezogen von der goldenen Kette des einen Glaubens an den einen HErrn, hernach aber wieder auseinandergehen und vergessen, was uns einigt?

Der Ruf nach Einigkeit dringt vom Missionsfelde aus von Jahr zu Jahr lauter an unser Ohr. Nur dann wird die Kirche Christi stark sein und Erfolg haben, wenn sie dasteht eins im Glauben und in der Liebe. Tut es nicht not, den HErrn zu bitten, daß Er uns allen Gnade gebe, im Angesicht der Heidenwelt Hand in Hand zu arbeiten, damit also in Wahrheit das kommende eine herrliche Gottesreich angebahnt werde?

Ist es nicht an der Zeit, daß wir bei unserm gemeinsamen Gebet unsere Sonderinteressen hintansetzen und fragen: Was will der HErr? Niemand handle gegen sein Gewissen! aber lasset uns doch einen Unterschied machen zwischen Hauptsachen und Nebensachen! Unsere Gebetsgemeinschaft wird alsdann gesegneter sein.

Und endlich: Laßt uns anhalten am Gebet und wachen in demselben mit Danksagung! Wir wollen nicht vorschlagen, eine zweite und dritte Gebetswoche abzuhalten. Aber laßt uns, wenn nun die Tage des gemeinsamen Gebetes vorüber sind, täglich und stündlich in Glauben und Geduld auf den HErrn warten, daß Er uns Antwort gebe auf die Bitten, die wir nach seinem Willen vor Ihn gebracht haben.

Wir bleiben, liebe Brüder,

Euer in der Liebe Christi verbundener

Ausschuß des deutschen Zweiges der Evangelischen Allianz.

Carl de Rouville, Frankfurt a. M., Präsident, Bethmannstraße 4.
Dr. Schuchardt, Amtsgerichtsrat, Frankfurt a. M., Bleichstr. 72, Sekretär.
Heinrich Mann, Prediger, Frankfurt a. M.
Dr. Hornemann, Landgerichtsrat, Berlin.
Gustav Siegerbusch, Kurtsdorf, Berlin.
Hermann Krafft, Pastor, Barmen.
Allard, Prediger, Barkweiler.
van der Smissen, Prediger, Altona.
P. Stritter, Pastor, Hamburg.
Superintendent von Gersdorff, Naumburg a. d. Saale.
Löbsack, Pastor, Saalfurt.
D. Lemme, Geh. Kirchenrat, Professor, Heidelberg.
Kaiser, Pfarrer, Bbr.: Gottmadingen in Baden.
Alfred Mehl, Pfarrer, Elersdorf b. Erlangen
G. Th. Schneider, Inspektor, Nürnberg.
Karl Richter, Sekretär, Nürnberg.

Frankfurt a. M., im November 1913.

Section of the Programme in German.

UNUM CORPUS SUMUS IN CHRISTO

ALLIANCE ÉVANGÉLIQUE

INVITATION

à la Semaine de prière universelle

(ORGANISÉE PAR L'ALLIANCE DEPUIS 1846)

Du Dimanche 4 au Samedi 10 Janvier 1914

A tous ceux qui, en tous lieux, invoquent le nom de notre Seigneur Jésus-Christ, leur Seigneur et le nôtre !

BIEN-AIMÉS FRÈRES DANS LE SEIGNEUR,

Une fois encore, en ce Nom qui seul rend recevable la prière, nous vous invitons à vous joindre à nos frères du monde entier, pour la supplication, l'intercession et les actions de grâce pendant la première semaine de l'Année Nouvelle (du 4 au 10 Janvier 1914).

Comme préparation à ce concert de prières, nous prenons la liberté de vous demander d'examiner, sous les directions du Saint-Esprit, les quelques questions ci-dessous.

1) Voilà soixante-sept que Dieu accorde à l'Alliance Evangélique Universelle l'honneur et la grâce d'appeler Son peuple à prendre conscience de son Unité spirituelle en Lui. Sommes-nous satisfait des progrès réalisés, ou bien ne reste-t-il plus rien à faire pour que ceux qui aiment le Seigneur comprennent vraiment et manifestent pleinement qu'il y a entre-eux une sainte unité de foi et d'amour.

2) N'arrive-t-il pas trop souvent qu'après nous être ainsi rencontrés nombreux dans nos réunions annuelles, rapprochés par la chaine d'or d'une même foi et d'un même Seigneur, nous nous en allons chacun de notre côté, oubliant le bien qui nous unit en Lui et à Lui ?

3) D'année en année retentit avec plus d'instance un appel venant du champ de travail des Missions et réclamant cette unité d'esprit. L'Eglise chrétienne ne peut être puissante et féconde qu'à la condition de se présenter comme une dans la foi et dans l'amour. N'est-il donc pas de toute nécessité que nous demandions pour les diverses Eglises qui sont aux prises avec le paganisme, une sagesse divine qui les rende capables de poser comme il le faut les fondements du Royaume dont elles proclament la venue.

4) Le moment n'est-il pas venu enfin pour nous-mêmes, de donner moins d'importance à nos préférences personnelles qu'à ce que notre Seigneur approuve, demande avec prière, et ce qu'Il commande ? Et ne pouvons-nous pas, en conséquences, pour autant que la conscience n'en est pas lésée, et que la vérité divine n'est pas menacée, distinguer entre ce qui est essentiel et ce qui, ne l'étant pas, risque de faire obstacle à l'Unité d'esprit ? Et n'allons-nous pas nous réunir avec plus d'amour que jamais pour prier et intercéder humblement ?

Nous permettez-vous, en terminant, de vous inviter à persévérer dans la prière et à y veiller avec actions de grâces ? Nous n'allons pas jusqu'à proposer une seconde ou une troisième semaine de prière, mais quand la semaine finie sera passée, ne cessons pas de réclamer du Seigneur l'exaucement parfait de ces prières que nous Lui avons adressées en accord avec Sa Divine volonté.

A vous dans l'amour de Christ.

(Suivent les signatures de plus de 700 frères (15 de la Suisse, 14 de la France et 5 de la Belgique représentant 116 pays de la terre).

Section of the Programme issued in Switzerland.

EVANGELICAL CHRISTENDOM.

and save them from all unchristian, even pagan, influences of our time. We are feeling the burden of this problem in Norway, and all of us who love Christ will unite with you and all true Christians in your efforts to promote the kingdom of Jesus Christ."—J. M. S.

Palestine—Gaza—

"We observed the Week of Prayer by special sermons on Sunday, then by meetings on Monday, Wednesday, and Friday. The services were well attended and I trust helpful to all of us."—M. S.

Panama—Colon—

"I have great pleasure in reporting to you that the Universal Week of Prayer was observed in Colon. The Baptist Church, Salvation Army, and my own people united on four evenings of the week. The meetings were evangelistic, and more than forty persons professed conversion. We met in the Baptist and Methodist churches alternately. It was distinctly felt that the co-operation was beneficial to all."—F. T. P.

"We have just closed a week of united meetings in Colon, and have had a blessed time. Between forty and fifty came out on the Lord's side, and God's people were much blessed. The Wesleyan and Baptist Churches and the Salvation Army joined together in a street parade and public meeting every night from Monday to Thursday."—S. W.

Peru—Lima—

"The meetings have been bright and earnest, and have the special interest this year of being, we sincerely trust, on the eve of the ratification of the Statute granting liberty of worship. Also for the first time we have had *united* meetings, three being held in our own hall and two in the Methodist Episcopal Church. The attendance was good. It is quite likely that definite results, such as family worship and an interchange of pulpits, may follow our meetings, and there will long remain a pleasant memory and a renewed sense of responsibility from this Week of Prayer."—T. W. S.

Portugal—Oporto—

"In our meetings held last week we had representatives of all denominations, and again we decided to hold a monthly prayer meeting on the basis of the Evangelical Alliance."—A. DE S.

Portuguese W. Africa—Angola (Zié)—

"I am somewhat late in sending you a report of the Week of Prayer. This is due to our home mail only leaving here once a month. We praise our gracious God for the hallowed season we spent during the Week of Prayer. Day by day we followed the subjects on the paper sent. Our out-school Christians joined us, many having travelled long distances. We all felt brought into close touch with God, and He gave us the blessed realisation of His presence. The week seemed too short, and our souls were refreshed. We came together each evening for prayer and confession, and gathered in the afternoons to present to God the matters for prayer and praise on the paper. Since then our meetings have increased in numbers, some attending who had not come before. Several, too, have professed salvation, and one out-school reported seven who professed Christ."—A. McC.

St. Kitts—Basseterre—

"The Moravians and Wesleyans united during the Week of Prayer alternately in each other's church. The congregations were large, and some of the meetings were greatly blessed by God. The power of the Holy Spirit filled the hearts of the worshippers, and all were closely united and inspired for service."—W. S.

Saxony—Herrnhut—

"As usual, at the beginning of the year I have been watching the letters which come in at this missionary centre, and especially noting their mention of the Week of Prayer. Of course it was observed here, and I have special remembrance of the powerful address and earnest spirit which marked the meeting dealing with the education of the young. The Week of Prayer is observed far and wide at our mission stations, and the latest allusion to it as a regular institution comes from Leh, in the heart of Asia, 11,500 feet above the sea. Bishop Greider writes from St. Thomas, in the Danish West Indies: 'We are now in the Week of Prayer, and the services have been well attended. There has been a powerful spirit prevailing.' There, as everywhere, except where our mission may stand alone in a remote field, the widest possible fellowship with all Christians was sought.

From Bluefields, in Nicaragua, the Rev. Th. Reinke Heath says: 'On January 8th a union service was held in our church, as it had been the evening before in the Anglican church. The meetings were well attended.'"—B. L. T.

SPAIN—Antequera—

"This is just a short note to say that we held the Week of Prayer. Our numbers were much the same every night, but the interest kept up. Our work is quite young here, only being a little over two years since we commenced in entirely virgin soil. In this place there are 32,000 souls, with 35 Roman Catholic churches, 70 priests, 43 monks, 180 nuns, &c. In 1830 the whole place belonged to the friars, and it still has the name of being the most fanatical in the south of Spain. We need your prayers."—C. C.

Ronda—

"I am very glad to say that the prayer meetings were better attended than ever, and a true spirit of earnest prayer prevailed. That is what we long to see, more prayer, and then there will be more blessing and joy in service. I am more convinced than ever that the World's Evangelical Alliance is doing good work in all parts, and I am sure all the Christians in Spain rejoice over answered prayer in the case of Colonel Labrador. We hope it will be a great victory for other Christians. Here I am glad to say that the Lord has truly blessed us in all the meetings. There are difficulties, and always will be difficulties, especially in such a country as this, but I often feel we are liable to look too much on the dark side, and do not praise God enough for the wonderful privileges we have of open doors on all hands, far more than we can ever overtake. All the special meetings for the children and grown-ups passed off well, and many of the little ones have good memories and learn Scripture and hymns by

THE UNIVERSAL WEEK OF PRAYER.

খ্রীষ্টেতে আমরা সকলেই এক দেহ।

আগামী ১৯১৪ সালের ৪র্থ জানুয়ারী রবিবার হইতে ১০ই জানুয়ারী শনিবার পর্য্যন্ত বার্ষিক সার্ব্বজনীন সপ্তাহখানী প্রার্থনার জন্য "বিশ্বখ্রীষ্টান সম্মেলনের সমবায়ের" আহ্বান।

১। ঈশ্বর যেমনই এক অদ্বিতীয়সত্তার বিদ্যমানতার সহায়ক পবিত্রাত্মা যে, যীশুর মধ্য দিয়া ঈশ্বরের "সহায়ক প্রার্থনার" আহ্বান পবিত্র আত্মার এক বিশেষত্ব প্রকাশের নিকট আমাদিগকে যে অধিক সহায়তা পূর্ণরূপে প্রদানের সময়। আমাদিগকেও বিশেষ সহায়তা দান করিতেছে যে, এই সাধারণী প্রতিষ্ঠার উদ্দেশ্যের নিকট প্রধান হইবার হেতুতে যে সকল দুঃখ ক্লেশ বিপদে পড়ে যীশুর যেন সেই সকল দুঃখ ক্লেশে যীশুর উদ্দেশ্যের নিকট প্রধান করে এবং যীশুতে ঈশ্বরপ্রদত্ত সোদরপ্রেমে সহায়তার বিষয় জ্ঞাপন করে।

২। "ইভাঞ্জেলিকেল ক্রিশ্চেনডম" (Evangelical Christendom) নামক পত্রিকায় প্রকাশিত ঘোষণার সহায়তার নিম্ন নিম্ন স্থানে এই সভার বিষয় বা হইবে যা হইবে ইহার সম্বন্ধে বিস্তার পত্রি সহ "জেনারেল সেক্রেটারী, ওয়ার্ল্ড ইভাঞ্জেলিকেল এলায়েন্সের কেমারেন স্কোয়ারের নিকটে ১৯, রাসেল স্কোয়ার, লণ্ডন, ডব্লিউ, সি, ইংলণ্ড (To the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W. C., England) এই ঠিকানায় পাঠাইবার পত্রি লিখিবে।

বিশেষ প্রার্থনা,

ঈশ্বরের নিকটে বিশেষ করিয়া পরবর্ত্তী প্রার্থনা করিবে এবং ঈশ্বরের সমস্ত প্রজা পবিত্র আত্মার পুনরায় আমাদিগের মধ্যে আগমনবিষয়ে আকাঙ্ক্ষা করিতেছি।

এই নির্দ্দিষ্ট প্রার্থনার বিষয় প্রকাশ হইবার সময় পবিত্র আত্মা যাহা প্রকাশ করিবেন নিম্নলিখিত কয়েকটি প্রশ্নের বিষয় বিবেচনা করিয়া আমাদের হৃদয়কে সহায়তা করিতেছি।

১। আমাদের মধ্যে সকল যে ঈশ্বরেতে এক ইহা যেন আমাদের মধ্যে সকল সম্পূর্ণরূপে বুঝিতে পারেন, এই নেতৃ খ্রীষ্টানিগকে পবিত্র আত্মা কিরূপ এই সাধনী? সকল যেন "বিশ্বখ্রীষ্টান ঐক্য প্রকাশ সমবায়ের" আহ্বানের বিষয় অনুভবে। এবং আমাদের বিশ্বাস এই যে, আমরা এখনও সম্পূর্ণ পরস্পর পরিচয় হইতে, ইহাই কি যখন হইবে, পবিত্র আত্মা করিবে, যা দ্বারা আমাদের নিজ হৃদয়ের ভ্রম সকল এবং ঈশ্বর সম্বন্ধীয় সকল, যীশুতে একই পবিত্র বিশ্বাস ও ভ্রোসের সহিত যীশুর যেন সম্পূর্ণরূপে বুঝিতে ও প্রকাশ করিতে পারেন, অধিকার পাইবে বলিয়াই আমাদের আমরা নিজ সকলে ইহা আশাকরি?

২। এইরূপ কি সত্যের সহ যীশু খ্রীষ্ট যে, যে একই প্রভুতে একই বিশ্বাসের দৃঢ়রূপ দ্বারা আকর্ষিত হইয়া আমরা সকলে এই প্রকার সম্বন্ধে সম্বন্ধে নিজ দ্বারা কোন বিশেষ ঈশ্বরকে সমবেত হই এবং দুঃখের সহ স্থানে যীশু যে দৃঢ়রূপ দ্বারা আমরা পরস্পর এক আমাদের প্রভুর মহিমা সহ আছি, ইহাতে কথা দৃঢ়রূপে হবে?

৩। বিভিন্ন নিজ সেবা হইতে একত্রিত আসিয়া প্রতি সকল দুঃখক্লেশে প্রার্থনায় হইতেছে। যেমন বিশ্বাসে ও প্রেমে এক হইলেই ঈশ্বরে যতদূর সম্ভব ও সকলের হইতে পারে। আমরা ঈশ্বরকে প্রভুর দ্বারায় বিভিন্ন আসিয়াছি এবং পুরুষদিগের সাধারণ ঈশ্বরে যেমন এক হইবে সকল হই, এই নেতৃ ঈশ্বরের আমাদের কথা কি বিভিন্ন দ্বারা আমাদের দ্বারে আকর্ষণ করে না?

৪। নিজ নিজ আমাদেরই কার্য্য করিবার ইচ্ছা আর কর্মের প্রভুর আহ্বানিত পবিত্র এবং যিনি যেমন আজ্ঞা করেন সেই মত কার্য্য করিবার নিম্ন কি এখন উপস্থিত হয় নাই?

আমাদের আমরা আমাদিগকে প্রার্থনায় নিম্নে পবিত্রে এবং সমাপ্তে সাধারণ আহ্বান বাক্যে পবিত্রে আমাদিগকে পবিত্রে, আমরা যে প্রার্থনা করিবার কথা নিম্নের নিম্ন কৃপায় সমাপ্ত নিম্নোক্তিত পবিত্রেছি তাহা মনে নিম্ন প্রার্থনায় নিম্নে নিম্নে সমাপ্ত উপস্থিত হইয়া যেমন যে আমরা প্রতিদিন প্রতি মুহূর্তে আমাদের প্রার্থনায় পূর্ণ উদ্যম পাইবার জন্য প্রভুতে আশা করিয়া থাকি।

heart. We try our best to bring the little ones to the Lord. Our hope is greatly in the future generation. In March we hope to have special meetings for the people and the children. We feel the place is ready for a special effort. Many are convicted of sin, but have not yet come to the Lord. We shall be glad of your prayers for these meetings, that God may be glorified in the salvation of many precious souls. Some time ago we saw sad scenes. Many recruits were called up and came to this town, badly fed and clad, and many of them were too sad to look up, but were glad of Gospels and tracts, and listened attentively to the Word spoken. Most of them were sent to the war in Morocco, and probably few will ever return."—J. H.

Sudan—Khartoum—

"I wish to report that here in Khartoum, Sudan, we succeeded in meeting in the Evangelical Church to observe the annual Universal Week of Prayer. On the Sabbath a special sermon was preached to encourage attendance at the meetings. The average attendance was about seventy-five, and much interest was shown in the meetings."—P. J. S.

SWITZERLAND—Berne—

"The Week of Prayer was influenced somewhat by unfavourable weather, so that the meetings were not quite so well attended as in former years. God was present with us."—E. S.

Montreux—

"The meetings held here during the Week of Prayer were on the whole well attended, and there was much of the spirit of prayer."—H. C. A.

Syria—Beirut—

"You will be glad and interested to hear that our meetings for prayer were pretty well attended, and all those who took part felt that the meetings were very helpful and upraising. Our meetings were open to the public; Arabic and English were used. All joined in singing heartily, and the prayers were to the point. I hope much may be expected and realised this year."—A. J. M.

Tasmania—Wynyard—

"At this place the Week of Prayer was an undoubted success. Most of the meetings were held in our people's homes, and every meeting was well attended; in fact, the room lent for the meeting was filled on each occasion, and there was no lack of prayer. We ourselves received blessing, and we take that as a token of our prayers being received at the throne of grace when offered on behalf of others, as was done according to the suggested topics in the syllabus received from you. We shall now look forward to the first week of 1915, counting it a great privilege to join with our Christian brethren throughout the world in this gracious exercise of mediation at the throne of grace."—W. H. L.

Transvaal—Gooldville—

"The feature of this year's gatherings was impressiveness. There was a quieter and more subdued tone pervading all the services. Considering the great heat and that it was the ploughing season, the attendances were very satisfactory, when we recollect that when we began pioneering in this region our first converts were very doubtful as to the necessity for a whole week's praying at such a time. The big thing for them was not that it was the beginning of the year, but that it was the time to plough hard and long every day, to get as much food as possible out of the earth. That is now past, and all come gladly and heartily. The topics were found to be eminently fitting, as well as the passages of Scripture selected. Another cause for thanksgiving is that our believing people are coming to know that they are part of a great brotherhood in Christ. This is not easy for them to comprehend, being an exclusive, untutored, unreading race, knowing little except their own little world, so circumscribed and poor. In the kingdom of God they enter into a richer knowledge and a richer fellowship. This they are beginning to feel and to understand through the Week of Prayer, so well arranged for us by the World's Evangelical Alliance, which God bless more and more."—D. A. McD.

TURKEY—Smyrna—

"The Week of Prayer was observed in Smyrna this year in the usual manner, by regular meetings held in the chapel of the Protestant Church, excepting the first meeting on Sunday, which was held, according to precedent, in the Scotch Mission Church. At the close of the meeting Communion was celebrated, the minister of the Scotch Church officiating. This service was well attended, and the week-day services were fairly well attended, in spite of rain falling every day. Our numbers were of necessity rather smaller than those of last year on account of the American Mission College having moved out to its new premises in Paradise. In all the meetings the subjects suggested were faithfully followed by the speakers appointed some time before for each day. On the Thursday afternoon the subject of Foreign Missions was treated, with special reference to the needs and opportunities of the field in which we are working. The urgency of the Moslem problem was specially emphasised, and on Saturday the interest of the Jewish Mission was strongly brought out. As usual, on the Sunday following the Week of Prayer the annual polyglot service was held in the Protestant Church, nearly every place being occupied by people of many nationalities but one in Christ. Short addresses were given in English, Turkish, German, Armenian, Judæo-Spanish, and Greek.

"Once more we enjoyed the blessed opportunities of the Week of Prayer. The meetings in Greek, held in connection with the Greek Evangelical congregation, were well attended and the interest sustained throughout. It was very gratifying to notice how intelligently the topics were taken up, and the earnestness and definiteness that characterised the prayers. On the Sunday closing the Week of Prayer the polyglot service was held, and the Gospel was proclaimed in six different languages to an audience made up of people of different nationalities belonging to Protestant congregations or missions in the city. This meeting is such an inspiring demonstration of the unity for which the World's Evangelical Alliance stands."—X. P. M.

UNUM CORPUS SUMUS IN CHRISTO

ALLIANCE ÉVANGÉLIQUE

INVITATION

à la Semaine de prière universelle

(ORGANISÉE PAR L'ALLIANCE DEPUIS 1846)

Du Dimanche 4 au Samedi 10 Janvier 1914

A tous ceux qui, en tous lieux, invoquent le nom de notre Seigneur Jésus-Christ, leur Seigneur et le nôtre !

BIEN-AIMÉS FRÈRES DANS LE SEIGNEUR,

Une fois encore, en ce Nom qui seul rend recevable la prière, nous vous invitons à vous joindre à nos frères du monde entier, pour la supplication, l'intercession et les actions de grâce pendant la première semaine de l'Année Nouvelle (du 4 au 10 Janvier 1914).

Comme préparation à ce concert de prières, nous prenons la liberté de vous demander d'examiner, sous les directions du Saint-Esprit, les quelques questions ci-dessous.

1) Voilà soixante-sept que Dieu accorde à l'Alliance Evangélique Universelle l'honneur et la grâce d'appeler Son peuple à prendre conscience de son Unité spirituelle en Lui. Sommes-nous satisfait des progrès réalisés, ou bien ne reste-t-il plus rien à faire pour que ceux qui aiment le Seigneur comprennent vraiment et manifestent pleinement qu'il y a entre-eux une sainte unité de foi et d'amour.

2) N'arrive-t-il pas trop souvent qu'après nous être ainsi rencontrés nombreux dans nos réunions annuelles, rapprochés par la chaine d'or d'une même foi et d'un même Seigneur, nous nous en allons chacun de notre côté, oubliant le bien qui nous unit en Lui et à Lui ?

3) D'année en année retentit avec plus d'insistance un appel venant du champ de travail des Missions et réclamant cette unité d'esprit. L'Eglise chrétienne ne peut être puissante et féconde qu'à la condition de se présenter comme une dans la foi et dans l'amour. N'est-il donc pas de toute nécessité que nous demandions pour les diverses Eglises qui sont aux prises avec le paganisme, une sagesse divine qui les rende capables de poser comme il le faut les fondements du Royaume dont elles proclament la venue.

4) Le moment n'est-il pas venu enfin pour nous-mêmes, de donner moins d'importance à nos préférences personnelles qu'à ce que notre Seigneur approuve, demande avec prière, et ce qu'il commande ? Et ne pouvons-nous pas, en conséquences, pour autant que la conscience n'en est pas lésée, et que la vérité divine, n'est pas menacée, distinguer entre ce qui est essentiel et ce qui, ne l'étant pas, risque de faire obstacle à l'Unité d'esprit ? Et n'allons-nous pas nous réunir avec plus d'amour que jamais pour prier et intercéder humblement ?

Nous permettez-vous, en terminant, de vous inviter à persévérer dans la prière et à y veiller avec actions de grâces ? Nous n'allons pas jusqu'à proposer une seconde ou une troisième semaine de prière, mais quand la semaine fixée sera passée, ne cessons pas de réclamer du Seigneur l'exaucement parfait de ces prières que nous Lui avons adressées en accord avec Sa Divine volonté.

A vous dans l'amour de Christ.

(Suivent les signatures de plus de 700 frères (13 de la Suisse, 14 de la France et 5 de la Belgique représentant 116 pays de la terre).

Les signataires pour la Belgique sont :

M. le Pasteur K. Anet, secrétaire général de l'Eglise Chrétienne Missionnaire Belge, Bruxelles.

M. le Pasteur Hoeck, Président de « Silo » Société de l'Evangélisation du Pays Flamand.

M. le Dr Henry Anet, Directeur de la Société Belge des missions Protestantes au Congo.

M. A. Brogniez, Pasteur à Ougrée-lez-Liège.

M. L. P. Valat, Secrétaire de la Société Biblique de Belgique.

Section of Programme issued in Belgium.

SOMOS UM SÓ CORPO EM CRISTO

CONVITE DA ALIANÇA EVANGÉLICA

PARA A

SEMANA UNIVERSAL DE ORAÇÃO DE 1914

(ORGANISADA ANNUALMENTE PELA ALIANCA DESDE 1846)

4 A 10 DE JANEIRO DE 1914

A TODOS OS QUE INVOCAM O NOME DE NOSSO SENHOR JESUS CRISTO:

Amados irmãos:

Convidamos-vos mais uma vez, em nome d'Aquele por quem unicamente a oração é ouvida, a unirdes-vos com os vossos irmãos em Cristo, espalhados em todo o mundo, durante a primeira semana do próximo anno (4 a 10 de Janeiro de 1914) em súplica, intercessão e ôpho de graças.

Ao mesmo tempo ousamos pedir-vos, como preparação para este concerto de oração, que procureis a direcção do Espirito Santo considerando em resumo as seguintes pontos:

1. Durante estes 67 annos Deus tem honrado e abençoado a Alliança Evangelica Mundial, ajudando os seus membros a comprender a sua unidade em Cristo. ¿Contentar-nos hemos com o progresso alcançado ou não haverá mais que fazer para que aquelles que amam e servem o Salvador possam intimamente comprender e manifestar ainda melhor a sua unidade, ligados pela mesma santa fé e amor?

2. ¿Não acontecerá muitas vezes que nos reunimos assim, annualmente e nestas occasiões especiais, cada vez em maior numero, sinceiros pelos nossos laços da Fé Una e do Unico Senhor, e depois nos separamos e esquecemos esses laços que nos unem uns aos outros e todos juntos ao Senhor?

3. O grito para mais unido que nos vem do campo missionario torna-se cada vez mais claro e insistente. A Igreja christã só póde ser forte e efficaz apresentando-se unida em fé e amor. ¿Não procuraremos, pois, todos nós, do poder e direcção divina que habilite as igrejas a unirem-se em presença do paganismo para melhor assentarem os fundamentos do Reino de Deus, cada vez mais prezimo?

4. ¿Não será esta tambem a época para dar-mos menos importancia às nossas preferencias pessoaes do que áquillo que o nosso Mestre approva, pede e manda? ¿E não devermos nós, pois, desde que se não afronta a consciencia nem se impugna a verdade de Deus, determinar entre o essencial e aquellas coisas secundarias que podem impedir a união, e, como nunca o fizemos antes, unirmo-nos em humilde oração e intercessão?

Finalmente, convidamos-vos a «perseverar em oração e a velar nela com acção de graças». Não queremos dizer que se realise uma segunda ou terceira semana de oração, mas quando esta semana acabar, continuemos esperando no Senhor, dia a dia e hora a hora, para uma resposta completa às orações que lhe tivermos feito de harmonia com a sua divina vontade.

Somos, amados irmãos,

Vossos no amor de Cristo.

(Seguem-se as assignaturas dos Representantes da Alliança Evangelica espalhados por todo o mundo).

Section of Programme in Portuguese.

EVANGELICAL CHRISTENDOM.

EVANGELICAL CHRISTENDOM.

Trebizond—

"The Trebizond Church is very thankful for the good supply of 'Topics for the Week of Prayer' sent by the Publication Department. These were in Armenian. We hope they will be published in Greek also for the coming years. The pastor and missionary distributed them in person, tarrying for a few words of prayer in each house. As a result the sunrise meetings each morning were well attended, and cottage meetings, begun during the Week, will be continued through the winter. There is an evident reaction from the spirit of atheism which has been rampant in our region."—L. S. C.

Turkey in Asia—Baghdad—

"I am glad to say that we met with a good response in this city during the Week of Prayer. About thirty-five persons met every day, and I think we all felt that we were part of a large company scattered over the world, united for a common blessed purpose. The Rev. P. V. Boyes, our missionary clergyman, was absent unavoidably from the city, but this did not affect the attendance of our native brethren. May I remark that I think the suggestion of encouraging the practice of silent prayer in these gatherings is a good one."—F. J.

Turks Island—Grand Turk—

"In the first week of January I had the pleasure of leading my Church members, in fellowship with the other Churches, in a week of special prayer. We usually, in association with the Wesleyan Church here, unite in prayer, and we met one evening in our Baptist Chapel and the next in the Wesleyan place of worship. We had fairly good attendances, but the occupations of the islanders make it very difficult for them to attend regularly. The meetings were well sustained in interest, and a true and good spirit of Christian fellowship was aroused among the different denominations worshipping here."—F. E.

UNITED STATES OF AMERICA—

Holland (Mich.)—

"The Churches of this city of 10,000 inhabitants observed the Week of Prayer. I was able to attend the meetings in four churches, and in all I found large attendances, also a fervent spirit of prayer and testimony. At two of the churches only English was used, at one of them only Dutch, and at the other the two languages were intermingled in prayer, testimony, and song."—G. B. N.

Northfield (Minn.)—

"The fraternal spirit existing between the four pastors and Churches made it easy to arrange for united services. The union services covered two Sundays and four evening prayer meetings. However, as there were two union services on each Sunday, we really had ten services. An excellent spirit prevailed, and there was much prayer. The effect has been to knit a closer bond of sympathy and fellowship, and I do hope the spirit of intercession has been strengthened. This is a small town—about 4,500 people—but we have two flourishing colleges (one of them under Lutheran auspices) for the Scandinavians, of whom the State has a large number. One of the colleges has nineteen representatives on foreign mission fields."—E. M. W.

Ripley (Ohio)—

"Following the suggestion of the notice in the *New York Christian Advocate* (Methodist), we let you know of our use of the Week of Prayer topics, outlined by the World's Evangelical Alliance. The Methodist and Presbyterian Churches held union services in the Presbyterian Church of this town. We also united in last year's topics."—W. H. S.

ZULULAND—Empangeni—

"We have before received your papers. In the year 1911 we were very much troubled in our mission station by malarial fever. We united together with the congregation in prayer, and we prayed that the death roll would decrease. The result was that none of the Christians died from fever throughout the whole year. In the year 1912 we again held our weekly prayer meetings. This time we prayed for the purity of the young people. The result was that a dozen young people came forward and vowed to yield themselves entirely to the Lord. In the year 1913 we prayed again in the same place in the usual manner in the weekly prayer meetings. The result was that people who were hardened to the influence of the Gospel were converted, and are now receiving teaching in order to become baptised. This has been a great encouragement for us, and it has been the wish of our people that we should thank you for your paper sent to us, with the hopes of future joys and encouragement in the work of God in our midst. We hope to receive more of the light that shines from the mercy seat."—M. F. B.

Makowe, M. S.—

"We observed the Week of Prayer here as usual. Our numbers were small, as our students were all away, it being vacation time, but the blessing promised to the 'two or three' was ours. The Lord Himself was very really with us, and the spirit of prayer and supplication was granted to us, as well as the blessed sense of oneness with all His blood-bought ones, who with us were before the throne of grace. I was specially struck with one old woman's prayer, so unmistakably indited by the Holy Spirit, as she poured out her petitions for the One Church, for love and unity among its members. But a few short years ago she was in utter heathen darkness. What a wonderful Saviour we have, and what a gracious Holy Spirit!"—G. F. G.

Rorke's Drift—

"I held fourteen meetings, and we had such a large number at two of the meetings no room could be found to seat them. Three young men, four women, and a Zulu girl all stood up and joined our little band of the blessed Saviour. During the last eight days (for we kept the overflowing joy on till yesterday evening) no less than fourteen have surrendered and joined His little flock. Before closing I must tell you that our kitchen boy stood up in the assembly and said, 'I do believe that Jesus Christ is the Son of God,' and following on, said, 'Jesus is my Saviour.' Although ill, I felt obliged to spread the good tidings to the Zulus in the meeting place yesterday."—J. J. M.

UNUM CORPUS SUMUS IN CHRISTO.
("Yr ydym yn un yng Nghrist.")

GWAHODDIAD CYNGHRAIR EFENGYLAIDD Y BYD,

i'r Wythnos Flynyddol o Weddi Gyffredinol am 1914.

O SABBATH, IONAWR 4ydd, DROS SADWRN 10fed.

1.—A wna aiweinwyr a llafurwyr Cristionogol wneyd trefniadau cymmar i ddwyn credinwyr et eu gilydd yn ddyddiol er mwyn uno mewn gweddi, ac hefyd i wasgaru y Rhaglen yn eang? Dymunir ar weinidogion i bregethu ar y testynau awgrymedig ar Sabbath Ionawr 4ydd, a dwyn yr Wythnos o Weddi Gyffredinol i sylw eu Cynnulleidfaoedd.

2.—Danfonwch yn brydlon Adroddiad byr o'r Cyfarfodydd a'u hefleithiau i'r Ysgrifennydd Cyffredinol, WORLD'S EVANGELICAL ALLIANCE, 19, RUSSELL SQUARE, LONDON, W.C., er iddo ymddangos yn y Cyhoeddiad, "EVANGELICAL CHRISTENDOM."

At bawb yn mhob lle a alwant ar Enw yr Arglwydd Iesu Grist

Anwyl Frodyr yn yr Arglwydd,

Gwahoddwn chwi unwaith etto yn yr unig Enw a wna weddi yn gymeradwy, i uno â'ch cyd—Gristionogion trwy y byd, yn ystod yr wythnos gyntaf yn 1914 (o Ionawr 4ydd dros Ionawr 10fed) mewn Deisyfiad, Eiriolaeth, a Diolchgarwch.

Gofynwn i chwi ymbellach, fel parotoad i'r undeb hwn mewn Gweddi, i geisio yn daer arweiniad yr Ysprvd Glân i ystyried yn ddifrifol y cwestiynau canlynol :—

1. Yn ystod tri-ugain a saith o flynyddau y mae Duw wedi anrhydeddu a bendithio Cynghreir Efengylaidd y Byd mewn cynnorthwyo ei Bobl i sylweddoli eu Hundeb yndda Ei. A ydym yn foddlawn ar y cynnydd sydd wedi ei wneyd, neu a oes mwy o lawer i'w gyflawnu mewn trefn i arwain y rhai ydynt yn caru ac yn canlyn yr Iachawdwr i ddeall ac amlygu yn fuan trylwyr eu hundeb yn rhwymau un ffydd a chariad sanctaidd?

2. Ai ni ddigwydd, a hyny yn rhy fynych, ein bod yn cyfarfod yn flynyddol yn y modd hwn, ac ar achlysuron neilltuol eraill, mewn nifer lliosog a chynnyddol, wedi ein dwyn at ein gilydd yng nghadwynau cariadd yr Un Ffydd sydd yn ein Hargiwydd, ac yna ymwahanu ac anghofio y rhwymau â'n cysylltant â'n gilydd ac â'n Pen gogoneddus?

Section of Programme in Welsh.

Alleanza Evangelica Universale

"Unum corpus sumus in Christo."

A quanti in ogni luogo, invocano il nome del Signor nostro Gesù Cristo.

Diletti Fratelli nel Signore,

Una volta ancora vi invitiamo, nel Nome che solo rende accettevole la preghiera, ad associarvi, in supplicazione, intercessione e rendimento di grazie, ai cristiani di tutto il mondo, nella prima settimana del 1914 — 4-10 Gennaio.

Ci permettiamo di esortarvi, quale preparazione a questo concerto di preghiera, a voler prendere in esame, sono la guida dello Spirito Santo, le seguenti domande:

1) Per sessantasette anni Iddio ha onorato e benedetto l'Alleanza Evangelica Universale coll'aiutare il Suo popolo a realizzare la sua unità in Lui. Siamo noi del tutto soddisfatti del progresso compiuto ovvero riteniamo noi che più assai debba farsi ancora onde coloro che amano e seguono il Salvatore possano appieno intendere e manifestare la loro unione per il legame della Fede e dell'amore?

2) Non avviene egli troppo spesso che dopo esserci adunati, in questa ed in altre speciali occasioni, attratti in numero sempre crescente dalle

Section of Programme issued in Italy.

The Week of Prayer at Home.

Aberdeen—

"Meetings were held and conducted by different clergymen of different denominations each day. The attendance was not quite so large, but the interest, spirit, and desire, as expressed, were better. There was evidence of the interest manifested, and quite a number were there daily. The Lord by His Spirit was with us, and we are full of hope and expectancy that blessing is at hand."—J. J.

Aberystwyth—

"As in former years, the English Free Churches of the town held a series of united prayer meetings during the first week of the New Year. Notwithstanding the unfavourable weather the meetings were well attended and much appreciated. Each of the Welsh Churches also held a series of meetings, which were well supported and pervaded by the spirit of prayer."—T. A. P.

Aldershot—

"Our prayer meetings were well attended."

Atherstone—

"Our united prayer meetings this year were very hearty, and God's presence was felt in our midst. The Wesleyans, Congregational, Salvation Army, and Mission friends all united, and the meetings were held in alternate places. We held united prayer meetings every month during 1913, and purpose doing the same this year."—E. F.

Bath—

"We had a most auspicious opening on January 5th, the Mayor being in the chair, and stating his great pleasure in being present as chief magistrate to represent the municipality. The speakers dwelt especially on the need of unity amongst Christians. The attendance was large, and much interest was manifested in the singing and prayers. The meetings on the following days were maintained at the same high level, and culminated on Saturday with the largest attendance. The evening meetings, held in five different centres throughout the city, were well kept up every night in the week. The result has been truly felt in the deepening of spiritual life among the Churches."

Bedlington—

"We have had the Week of Prayer in this place for five days quite well attended, and, I think, very earnest."—R. J. P.

Bournemouth—

"The meetings were again marked by deep spiritual interest and unity, and have undoubtedly done real good. Starting on Monday with a smaller audience than I have seen for years, probably accounted for by the very wet day, the attendance improved and then kept above the average to the end of the week, so that altogether the visible results were quite equal to previous occasions. At the closing meeting on Saturday, which was presided over by Lord Ratstock, the Rev. J. Harrison Milnes gave a telling address, which brought fittingly to a close a most profitable and helpful week. Speaking generally, there was a generous response to prayer, and a most marked spirit of unity and spiritual earnestness."—H. M. B.

Brighton and Hove—

"The central meetings throughout the week were held at the Royal Pavilion, Brighton, from Monday to Saturday, with an additional meeting on Saturday in St. John's Parish Room, Hove. Wet weather thinned the attendance on four days. Much prayer was offered, and God's presence realised."—C. W.

Bristol—

"I am pleased to say that the ministers of the three chapels in my parish worked with me in the Week of Prayer. They were the Congregationalists, the Primitive Methodists, and the Brethren. The attendances were about 400, the smallest 40, and the largest 120. The Spirit of the Lord was with us, and He gave us real liberty and unity."—A. W. R.

Boscombe—

"In the programme of the Boscombe meetings the Church of England, Congregationalists, Baptists, and Wesleyans united. A good spirit was manifested, and the meetings were much appreciated by those present."—S. W. C.

Brockweir—

"It is a very long time since we had such grand prayer meetings, not only as regards attendance, but in the spirit of prayer and the influence of the Holy Spirit. One marked feature was the presence of young people, who were also ready to take part. May all be enabled to give you as favourable a report is my hope."—J. E.

Burnham—

"You will be glad to know that the meetings were very well attended, and I trust that great good will follow."—J. C.

Calne—

"United meetings were held on three evenings of the week. They were fairly well attended. Ministers from various sections of the Church presided, and gave short addresses upon the appointed subjects. A happy spirit of Christian fellowship was realised."—R. G. W.

Cardiff—

"Special interest is taken each year on the part of the Baptist Church in the Week of Prayer. We had looked upward and onward before it came, and we were not left without tokens of Divine favour. The weather was unpropitious for those who live at a distance: still the attendance was

Unum Corpus Sumus in Christo.

THE WORLD'S EVANGELICAL ALLIANCE WEEK OF PRAYER, 1914.

Noon-day Prayer Meetings in the Y.M.C.A. Lounge (First Floor), Eastbank Street, January 5th to 10th, 12 to 1.

Monday, Jan. 5th.	**Conductor: Rev. E. FLEETWOOD. Speaker: Ven. ARCHDEACON MADDEN.**
Tuesday, Jan. 6th.	**Conductor: Rev. CANON HODGINS, R.D. Speaker: Rev. T. RUTH.**
Wednesday, Jan. 7th.	**Conductor: Rev. J. MELLIS, M.A. Speaker: Rev. M. W. LARCOMBE, M.A.**
Thursday, Jan. 8th.	**Conductor: Rev. W. HODGSON, M.A. Speaker: Rev. T. NIGHTINGALE.**
Friday, Jan. 9th.	**Conductor: Rev. J. T. GURNEY. Speaker: Rev. R. SINKER, M.A.**
Saturday, Jan. 10th.	**Conductor: Rev. G. Z. EDWARDS, B.A. Speaker: Rev. T. MITCHELL, D.D.**

N.B.—Friends will be welcomed to any of these Meetings, even if they can remain but a few minutes. Freewill Offerings toward Expenses.

THE UNIVERSAL WEEK OF PRAYER.

The Southport arrangements—A good and representative handbill.

most cheering, and the meetings were greatly enjoyed. Several of our people were present each evening. The subjects as arranged by the World's Evangelical Alliance were taken, and were found fitting and helpful."

Chichester—

"I rejoice to be able to say that the Week of Prayer in Chichester was marked by a deeper spiritual tone than has sometimes been the case; that the attendance on one evening for the first time exceeded 100."—C. S. S.

Colchester—

"We held meetings for prayer in St. Peter's Parish Room on the six afternoons, as set forth in your programme. They were led by three clergy, two ministers, and one major in the army. The attendances were rather small, but the interest in the meetings increased in spiritual fervour as we went on."—W. C.

Cork—

"We have had a very interesting and helpful series of meetings during the Week of Prayer. The good offices of the World's Evangelical Alliance were not forgotten, when referring to the world-wide circle of prayer. The meetings were held in the several churches, and by this means representatives from other Churches took part. This seems to work better than the former plan of one room. The signs of the times are very significant."—A. B.

Cromer—

"I am glad to say we had a series of profitable meetings. All the Churches of the town have been well represented at the meetings."—E. D. J.

Croydon—

"In connection with the World's Evangelical Alliance, a Week of United Prayer has been held in the Y.M.C.A., under the direction of the clergy of the neighbourhood."

Dorchester—

"The meetings have been this year marked with much power. Prayer has been offered by many who have been silent before in the meetings. The gathering of the Lord's children from all denominations has been very cheering. All realised that the meetings were a spiritual uplift, and tended to unite the Evangelicals together with one accord and one mind in the Lord."—A. W. J.

Dorking—

"I am pleased to say that we had well-attended meetings during the whole week, and a splendid spirit of prayer."—J. O. W.

Edinburgh—

"We had good meetings, though I do not know if they were quite up to last year in numbers and in the spirit of prayer."—G. J.

Exeter—

"The annual Week of Prayer, under the auspices of the World's Evangelical Alliance, was held this year at Exeter at the Y.M.C.A., and was of average success. A kindly spirit was manifested throughout."

Felixstowe—

"The Week of Prayer here is arranged by a united committee of Established and Free Churchmen, in which the Vicar and Curate of Old Felixstowe take part. The services were held in the various places of worship, including St. Andrew's. We rejoice in the sincere and fervent Evangelical spirit of the brethren of the Church of England, but no large number of the members of that Church attend the meetings held elsewhere than in St. Andrew's. The attendance was not so large in the earlier weekdays, but was much improved later, except on the Saturday night, when the weather was very severe. But a deeper interest was taken in the specific subjects for prayer, and hence the prayers were more direct and helpful. Contributions were asked for local expenses and the World's Evangelical Alliance. A largely attended mission was held shortly before the meetings began, and may have interfered with the attendance this year. Rejoicing in the signs that make for union and spiritual progress."—F. T. A.

Gosport—

"The Week of United Prayer observed in Gosport in connection with the World's Evangelical Alliance concluded with a united meeting in the Congregational Church on Sunday evening. There was a good attendance."

Guernsey—

"The Week of Prayer was observed all over the island. In St. Peter's Port two meetings were held daily. Unfortunately the weather was unfavourable, yet we had some good attendances, and the meetings were very profitable. All sections of the Evangelical Churches were represented. It would be a great gain if the Anglican and Free Churches could be more fully interested in the work of the World's Evangelical Alliance."—J. D. S.

Harrogate—

"Our meetings, this Week of Prayer, were well attended as usual. We had a noticeable ready utterance in prayer at every gathering."—R. T.

Helensburgh—

"I enclose a programme which will indicate the unanimity that prevailed upon our platform. The meetings were well attended and greatly appreciated."—A. C. D.

Hindolvestone—

"The tone of all our meetings was excellent. The gatherings were not large, but all were marked by extreme earnestness and brotherly love, and I am sure all Christians were drawn closer together in the bonds of true unity of heart and life."—R. H. C.

Holbrook—

"The united meetings were well attended in this village, and a spirit of unity was manifested, delightful to witness."—M. W.

Horley—

"The meetings held this week in Horley, under the auspices of the World's Evangelical Alliance, have been well attended. The meetings have been held at the Baptist Church and the afternoon gatherings in the Wesleyan and Primitive Methodist Churches. All the Churches in the neighbourhood have been represented in the meetings, and the Week of Prayer in Horley has helped to demonstrate the Unity of the Church of Christ in things spiritual and essential."

Howden—

"As you will see by bill enclosed, the meetings were held in the various places of worship, and we experienced a time of spiritual blessing. The subjects were dealt with each evening, and the Churches have been drawn closer together. I pray that the outcome may be a deeper consecration to the Master's service."—T. C.

Ilfracombe—

"At Ilfracombe the Week of Prayer was observed as in former years, and again the use of the Town Hall was kindly given by the Town Council for the mid-day and evening meetings, which were held six days of the week. In spite of somewhat unfavourable weather the attendances at the meetings were encouraging, and there was a spirit of unity and prayer. Some earnest people seemed to be present at every meeting. The Established and other Evangelical Churches were represented on the platform or in the hall, and some gave up their own meetings for the week."

Ipswich—

"The first day of the Universal Week of Prayer, in connection with the World's Evangelical Alliance, was held in the library of the Town Hall. There was a large attendance. The meetings were held throughout the week and were profitable and inspiring."

Keswick—

"The attendance at the prayer meetings was perhaps rather less, but the addresses have been earnest, and those taking part in prayer were more varied than usual. The presence and power of the Holy Spirit in the meetings was very marked."—W. T.

Kingsteignton—

"We had some glorious services, well attended, and full of spiritual fervour. I trust we shall see good results. We have recently had a united mission, with the Free Churches all taking part."—J. P.

Leytonstone—

"The meetings were perfectly harmonious. The attendances, so far as I had opportunity of observing them, were good, and the prayers were appropriate and earnest."—W. K.

Lowestoft—

"We have had a good spirit in our meetings here, but the weather has been broken, and attendance on one or two occasions not quite so good."—T. G. B.

Malmesbury—

"You will be glad to hear that we have had splendid meetings, both clergy and Nonconformist ministers taking part."—C. A. S.

Malvern—

"We are thankful to report that the Week of Prayer was more generally observed than for some years past, nine meetings being held at seven churches. The attendance at most of the gatherings was very encouraging, and as the meetings progressed, the Christians seemed to be drawn together, and liberty in the Holy Spirit was experienced by those who conducted, and by others whose petitions were audibly expressed. We thank God for these united seasons at the throne of grace, and for the manifestation of that unity which exists among all true Christians."—C. E. B.

Martock—

"The various Nonconformist and Free Churches in this town met in united prayer and thanksgiving during the week appointed, alternating each night from Methodist, Congregational, and other buildings. The spirit of unity prevailed, and the meetings were seasons of rich blessing. The Divine presence was graciously manifest."—J. P.

Minehead—

"Owing to the weather our meetings were not so well attended this year, but we were thankful for the spirit of unity manifested."—E. C. C.

Mountain Ash—

"As pastor of the English Presbyterian Church in this town, I should like to report that we had seasons of great blessing during the Week of Prayer this year. The subjects, as drawn up by your Alliance, were very helpful, in that they gave purpose and point to the services."—E. B.

Newbury—

"It gives me much pleasure to report that the meetings for united prayer last week were well attended and were occasions of blessing. We realised the presence of the Great Head of the Church in our midst. We commence another year of work with high hopes."—C. V. P.

Newcastle—

"We are having very good meetings; nearly all the different denominations are represented at the gatherings. The meetings are not large for a city like Newcastle, but the spirit of the meetings is something to praise God for."—C. E. P.

Northampton—

"The first of a series of united prayer meetings, arranged in connection with the Universal Week of Prayer instituted by the World's Evangelical Alliance, was held on Monday evening at Primrose Hill Church. The Rev. W. R. Harvey delivered an eloquent address on 'The Need of the Church,' and there was a good attendance."

Norwich—

"We had good meetings, although the attendance was not quite so large as last year. The presence and help of many of the clergy and ministers of the city were encouraging. There was a specially gracious influence on Tuesday, when the topics for our meditation and prayer were 'Christian Unity and Co-operation.'"—J. C.

Upper Norwood—

"Our Upper Norwood meetings in St. Aubyn's Hall were fairly well attended each evening of the Week of Prayer, and the attendance differed little in numbers. On the whole week we have deep cause for thankfulness. The spirit of prayer was universal and well maintained."—R. D.

West Norwood—

"We had three good meetings, one at Lansdowne Hall and two others, when the Vicars of Holy Trinity, Tulse Hill, and Emmanuel Church, West Dulwich, invited Christians of other Churches to their parish rooms, themselves presiding. The attendances were good and the prayers earnest and to the point."—H. M. G.

Paignton—

"We are glad to say that the meetings this year have been very encouraging in attendance, sympathy, and prayer."—G. P.

"We met at three different centres: the Wesleyan and United Methodists taking part with the Established Church. We thank God for the witness of the World's Evangelical Alliance."—A. C. R.

Pokesdown—

"The meetings at Pokesdown were well attended, and a good spirit prevailed, for which thanks be to God. The subjects were generally adhered to by leaders in prayer."—W. H. P.

Ramsgate—

"A series of meetings in connection with the World's Evangelical Alliance, and in conformity with your Programme for the Week of United Prayer, was held last week. The chair was taken on each occasion by some well-known clergyman or layman of the town, and a short address was given by some other prominent citizen. The meetings passed off very well, but the inclement weather prevented many from venturing out."—T. F. B.

Reading—

"In connection with the Universal Week of Prayer organised by the World's Evangelical Alliance, meetings were held daily in the Abbey Hall, Prebendary Webb-Peploe, the Rev. Charles Inwood, and the Vicar of Greyfriars being among those who took part in the meetings. The death of Mr. Martin John Sutton was mentioned by Mr. Inwood, together with his deep interest in the Week of Prayer. Mr. Sutton had been looking forward keenly to the present meetings as seasons of spiritual blessing for the town."

Reigate—

"I am glad to tell you that the Week of Prayer in our borough was a success. Nearly all the Churches marshalled themselves for two series of prayer meetings, one at each end of the borough. In making the arrangements there was great cordiality, and in carrying them out we realised our brotherhood in the Lord Jesus Christ. Some of the lady friends arranged some special meetings for prayer for women. These meetings were of a nature to accord with the open-air services of the summer, in which the representatives of various Churches stood shoulder to shoulder to tell the people of their one God and one hope."—A. H. W.

Richmond—

"The meetings of the Richmond Branch of the World's Evangelical Alliance were held at Oak House. The subjects appointed for each day were used, a special plea being made for the Young Life Campaign. Many took part in the meetings, which were well attended."

Ryde (I.W.)—

"The Annual Week of Prayer is usually looked forward to by the praying people of the town. Meetings were held here in our rooms (Y.M.C.A.), and in the evenings at the different churches. Ministers and laymen conducted the assemblies, and much blessing and a deeper consciousness of unity was realised. Much interest was aroused in the hearts of all."—F. R.

St. Albans—

"We feel we have much to be thankful for as we look back. The meetings were well attended, and a delightful spirit of unity was realised by all."—C. P. H.

St. Andrews—

"Our meetings were fairly well attended, and a real spirit of unity in the Churches was felt. We trust that by another year all the Churches may unite with us."—M. A. A.

St. Leonards—

"The meetings were not so largely attended as usual owing to inclement weather, but a good spirit of prayer and unity prevailed. The Free Churches were well represented, and there were more clergymen taking part this year."—G. O.

Sandown (I.W.)—

"Our meetings this year were not quite so well attended as those of last year—the weather was rather against them. But still there was a good spirit shown, and it was felt to be a power that similar meetings were being held throughout the world, so that there was really a continuous stream of prayer ascending to God."—F. F.

Scarborough—

"The meetings in connection with the World's Evangelical Week of Prayer were held here in the Albemarle Baptist Church lecture hall, kindly lent by the pastor and deacons. The Vicar of Holy Trinity and ministers of the Nonconformist Churches conducted the same. The New Hymnal was used, the selected portions of Scripture were read, and earnest prayers were offered. God was

manifestly present, and the Holy Spirit's influence and power were such that the Churches must realise the benefits of the same. The meetings have been of an uplifting and blessed character, and among the best held here. To God be all praise and glory!"—T. G.

Shrewsbury—

"We have had meetings each day in connection with the Week of Prayer. The meetings were conducted by clergymen and ministers, and the prayers were very earnest."—W. B. H.

South Ockenden—

"You will be glad to know that our Church observed the Week of Prayer, and that we had very good meetings. A true spirit of prayer was manifested, and the effect of such meetings cannot be other than uplifting and inspiring."—J. W. S.

Southsea—

"The attendance at our meetings was good. The speakers gave earnest introductory addresses, and throughout there was a true spirit of prayer. It is generally felt that these meetings are a spiritual power in the town, and unite the Christian workers, as well as those who love the Lord Jesus."—B. H. K.

Swindon—

"Meetings of united prayer in connection with the Universal Week of Prayer were held in the Y.M.C.A. Hall. Many prominent clergy, ministers, and laymen took part in the services."

Tetbury—

"The meetings have been very well attended and have proved very helpful. Tetbury is a Kikuyu."—W. H. D.

Torquay—

"The meetings this year were very good and the addresses quite inspiring. We continued a Saturday morning meeting after the Week of Prayer, and we also have a meeting for prayer on Thursday morning. We begin in October and go on as long as the friends come. We had very good meetings, and different persons presided at each."

Tunbridge Wells—

"The Week of Prayer was observed, as in former years, with evident marks of Divine favour. The meetings were well attended, and most helpful addresses were given by ministers of the various denominations. The spirit of prayer was most blessedly manifest, and it was a great delight to feel that all who were assembled in the Master's name were animated by the desire to emphasise the oneness of believers in Christ."—F. J. F.

Ventnor—

"Under the auspices of the Evangelical Alliance the week January 4th to 10th was set apart for united prayer. All denominations took part in the services. The subjects suggested by the World's Evangelical Alliance were adhered to. The meetings were not so well attended as was hoped, but those present felt the week to be one of great spiritual uplift, and the whole tone of the meetings was marked by much earnestness and unity. The Week of Prayer was followed by a united Communion service."—T. W.

Watford—

"You will be glad to hear that we have had very successful gatherings. The meetings from first to last were all well attended. They were 'times of refreshing' from the presence of the Lord."—J. T. B.

Wellington (Salop)—

"I am pleased to say the meetings were very well attended, the average being over 100. At the mass meeting we had 250."—J. C.

West Kirby—

"We are glad to report that the voice of prayer in West Kirby joined in the great concert the wide world over. Though the attendances were not large, yet the spirit of prayer was manifested. Attention was called to our dependence upon the Lord by the very fact of our meetings. A solemn note was struck by the sudden death of one of the curates, which occurred in the Parish Church vestry on the previous Saturday evening. Deep sympathy was expressed at the first meeting, and the chairman was asked to voice the same to Rector, widow, and friends. Thus a link was forged, though the furnace was a trying one, in the 'golden chains of the Faith of the One Lord.' A marked spirit of unity was evidenced at one or two of the evening meetings, which were of an uplifting character. We will not particularise. The call to the Jewish people was emphasised by the helpful address of one who—a Persian Jew—is now a clergymen of the Church of England. All the gatherings were representative in the attendances."

Wimborne—

"The meetings held in connection with the United Week of Prayer were well attended, and all denominations joined in the services."

Woking—

"The population of Woking and the adjoining parish of Horsell now exceeds 25,000, and is scattered over a large area. The Week of Prayer was observed in three centres (possibly more), and though this tended to smaller meetings than if concentrated, there was a happy and true spirit of prayer. Nor should it be overlooked that some of the Lord's remembrancers who are in feeble health, or old age, joined in spirit with those who assembled. Many felt exceedingly thankful for the opportunity given to join in special prayer, considering the threatening clouds which darkened our horizon as the year opened."—J. W.

Woodbridge—

"The Universal Week of Prayer was observed at Woodbridge by St. John's Church and all the Free Churches unitedly. The attendance this year was better than of late, and there was a true spirit of unity. The meetings were held alternately at the rooms of the different churches, the closing meeting on the Saturday being held in the Salvation Army Hall. On Wednesday a united commemoration of the Lord's Supper was held at the Baptist Church."—C. A. R. S.

Worthing—

"Our meetings this year have been largely attended, with manifest tokens of God's blessing."—W. B. F.

Books worth Reading.

THE BIBLE AND MODERN CRITICISM. By Sir ROBERT ANDERSON, K.C.B., LL.D. (London: Nisbet & Co. 2s. 6d.)

That this scholarly and timely book has been brought out in a half-crown edition, and that already the demand for it is considerable, is matter for thankfulness. Every Bible student, every believer who is timorous for the Faith, should read this book. The author writes as one who was "by temperament and habit a sceptic," and as one who for an honest sceptic or critic has still full sympathy; but in the pungent and comprehensive style peculiar to him, Sir Robert holds up to contempt the "critics" whose delight is in destroying people's faith, and in cutting from under their feet the infallibility of the Scriptures as the verbally inspired Word of God. Nor is any theory of inspiration elaborated; *the fact is proved.*

Since Sir James FitzJames Stephens, in his "History of the Criminal Law," "places on record the matured judgment of the judicial bench that no kind of evidence needs more the test of cross-examination than that of experts," the author shows that so-called "Higher Critics" need to be accepted cautiously, as they are so biassed *against* Scripture, and in many cases so unscrupulous in their suppression of evidence in its favour, that they are particularly unreliable in their conclusions. A definition of true criticism is in happy contrast: "Critical examination of the text of a book with a view to analysing its contents"; whereas the criticism censured is permeated with "*rejection of the supernatural elements of the Bible in order to propitiate the Rationalist.*"

For an antidote to the latter, a masterly sketch of the plan of Biblical chronology, the purpose of Scripture as a whole, the miracle of the consistent delineation of Christ from four separate points of view in the four Gospels, the relationship of the historical, typical, and prophetical Scriptures each to each, with the elucidation of several "discrepancies" or "inaccuracies" is given.

Perhaps, however, one of the most important points made is when Sir Robert reverently states with convincing acumen that, even as the Holy Ghost says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned," and further that to understand the Scriptures, the discipline of an obedient heart is necessary.

Taking up the controversy in reference to the books of Daniel, Jonah, and others attacked, destructive criticism is beaten back, and the reliability of these sacred Scriptures is placed above doubt by the imprimatur placed upon them by Christ Himself. Nor does Sir Robert hesitate to chase the bogey from its daring attack on the veracity of our Divine Lord.

We are reminded of the lack of unanimity among these veiled sceptics, and call to mind that "When thieves fall out, honest men come by their own."

We thank God for this masterly exposure of the falsity of error, and that this book is now priced within the reach of most readers. We recommend—indeed, urge—our readers to secure and circulate as many copies as possible.

A. E .W.

SACRIFICE OR SACRAMENT. By Rev. E. A. KNOX, D.D., Lord Bishop of Manchester. (London: Longmans, Green & Co. 4s. 6d. net.)

It is a sad reflection that the Sacrament of the Lord's Supper should be the occasion of bitter strife. He who instituted the Supper had shortly before prayed the High Priestly prayer, with its petition that all who love and follow Him may be one. Now we find the simple ceremony of the Upper Room transformed into a sacrificial service, and "this do in remembrance of Me" distorted, in defiance of grammar and common sense, unto "sacrifice this as a memorial of Me." The Church of England is now divided into two sections on the true meaning of the Sacrament. One section holds strongly by the primitive view restored at the Reformation; the other believes that the mediæval doctrine of the Mass should be introduced once more into the Church which was at one time considered to be the bulwark of Protestantism. We have as an Alliance no desire to intervene in the internal affairs of any Church, but when Reformation teaching and Scriptural Truth are at stake we are bound to take an interest in support of our Evangelical principles. The Bishop of Manchester, scholar, statesman, and student, has in this valuable work shown clearly that the Lord's Supper is in no sense to be continued as a sacrificial service for the re-presentation to God of the Sacrifice of Calvary. He follows the growth of the Communion office as used in the Church of England, and has no difficulty in proving that the great object of the Reformers was to rediscover the teaching of Scripture

and enshrine the Gospel message in their formularies. It is sad that a Bishop of the Church of England has to write: "It is strange, and it must in the long run be injurious to the moral fibre of their clergy, that they should consent to use in the holiest of services a form which conceals what they hold to be the truth, and utterly perverts, from their point of view, the balance of doctrine, and should try to remedy the defect by using ornaments unsuited for the office which they are performing. Until the Church of England restores the Mass to the Prayer Book, the Mass vestments do but make a pretence of assimilating liturgies which are fundamentally dissimilar." Nonconformists as well as Anglican Churchmen will find Bishop Knox a guide to be followed in the interpretation of the doctrine of the Lord's Supper. We are thankful that in an age of compromise and half-heartedness the Church of England has a Bishop ready and able to expound truth fearlessly and to maintain the teaching of Holy Scripture as determining the truth or falsehood of ecclesiastical pretensions.

KIKUYU TRACTS. By Various Writers. (London: Longmans, Green & Co. One Penny each.)

Messrs. Longmans publish a series of tracts dealing with problems that arise out of the need of co-operation in the mission field, in the presence of the great forces of heathenism and Islam. The young Native Churches have to face facts, and practical politics necessitate action. The Bishop of Durham writes on the words "That they all may be one," and the eight pages are full of that desire for unity that has been a characteristic of the life ministry of Dr. Moule. He looks forward to the happy period when "organism and organisation will in a wonderful way, elastic and yet cohesive, come together." Dr. Gwatkin, with his unique knowledge of history, shows that "the Confirmation Rubric in the Church of England binds those who have been bought up in the Church of England, and is no obstacle to the ministers of that Church communicating Nonconformists who present themselves at the Lord's Table. Dr. P. V. Smith discusses from the legal point of view the principles that govern "The Limits of Ritual and Ceremonial in the Anglican Communion," and Principal Guy Warman writes on "The Ministry and Unity." This pamphlet is valuable as it shows that English Churchmen have no ground in their formularies and history from using such a phrase as "No Priest, no Sacrament." We heartily welcome these short papers as indicative of the spirit of Christian love and unity prevalent among so many loyal sons of the Church of England, and commend them to those who are interested in the great questions raised by the Kikuyu Conference.

[The reviews of several volumes are unavoidably held over, and will appear in our next.—ED.]

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